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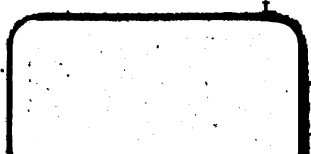
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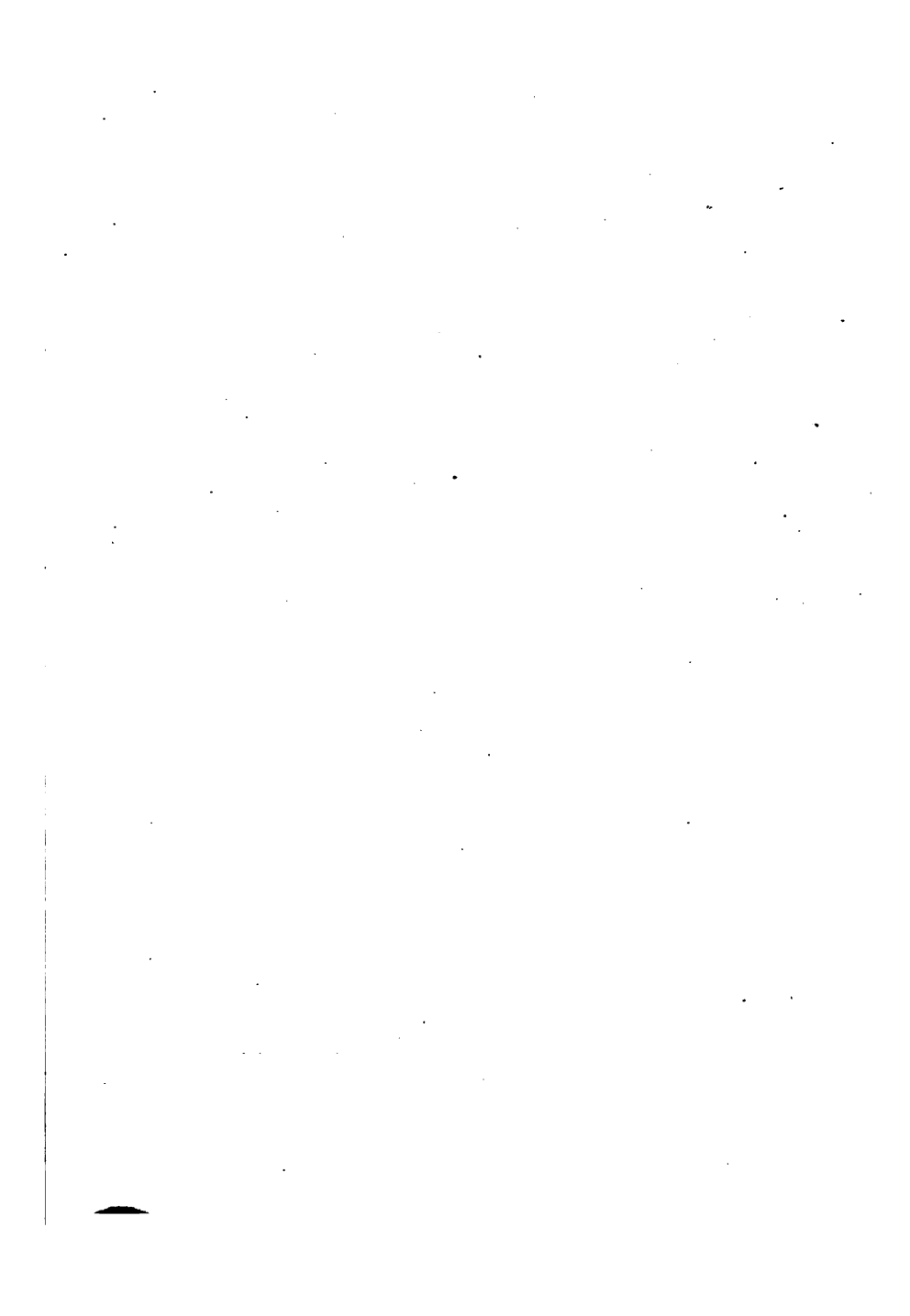
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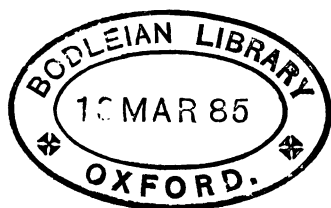
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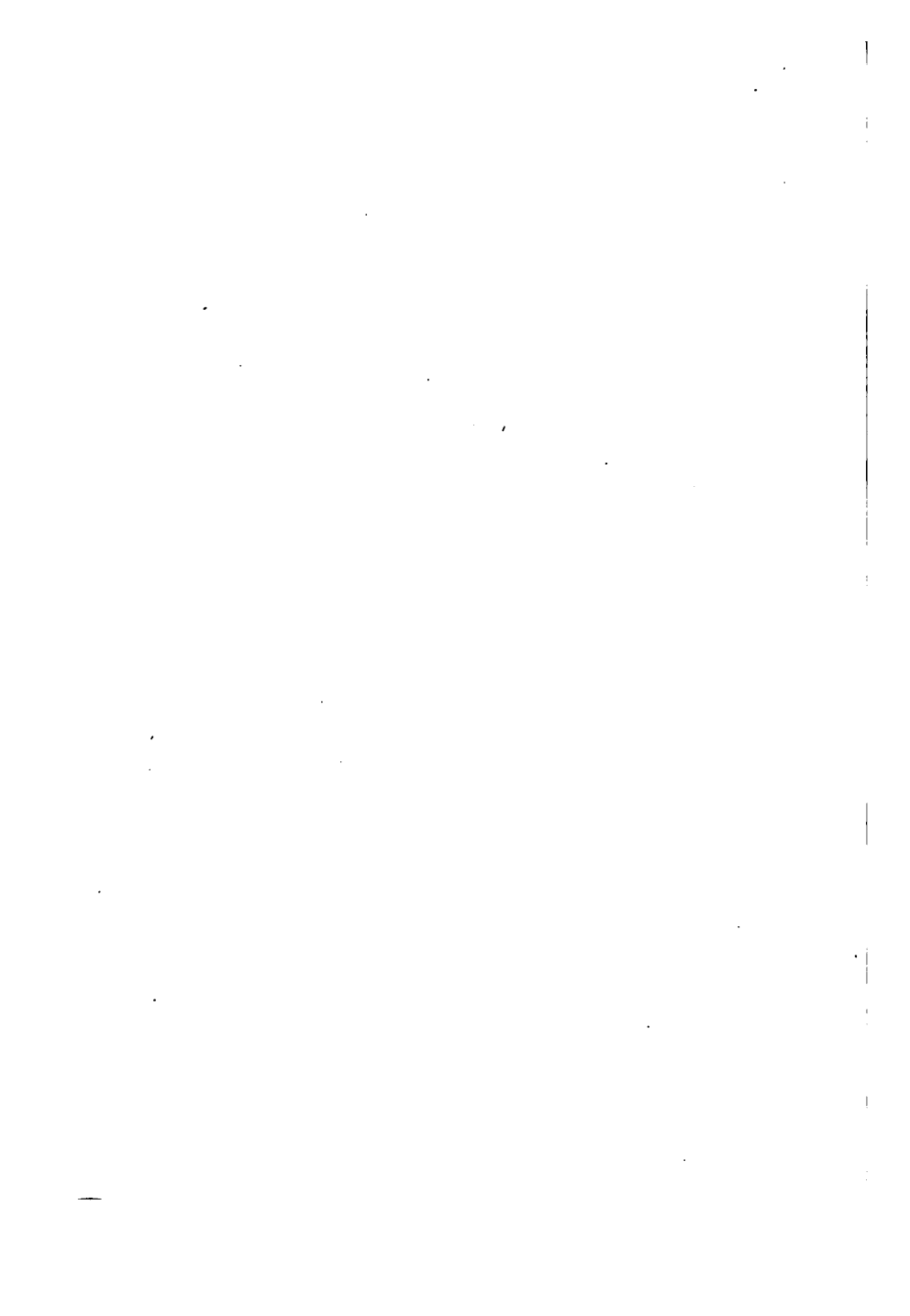
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THE present book is an adaptation from my *Syntax of Attic Greek*. I have here tried to give such an outline of Greek Syntax as a boy may be expected to know by the time he reaches a Sixth Form.

F. E. T.

MARLBOROUGH, 1885.



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SYNTAX OF THE SIMPLE SENTENCE.

CONCORD, SUBJECT AND PREDICATE, AND APPPOSITION.

1. Greek Syntax agrees generally with Latin in the Concords. The following differences should be noticed.

2. A Neuter Plural Subject agrees with a Verb Singular :

τὰ καλὰ τὴν ψυχὴν εὐφραίνει.
Good deeds gladden the soul.

Sometimes, contrary to ordinary Greek usage, the Verb is Plural.

3. A Dual Subject agrees with a Dual Predicate chiefly when a pair of things is spoken of, otherwise the Predicate is Plural :

τὼ ἀδελφῶ ἄμφω ἄπαιδε ἐτελευτησάτην.
Both the brothers died childless.

4. A Relative which would be in the Accusative is often attracted into the case of its Antecedent, if the Antecedent is in the Genitive or Dative :

χρῶμαι βιβλίοις οἷς ἔχω (for ἃ ἔχω).
I use the books which I have.

The Antecedent is often attracted into the clause of the Relative :

χρῶμαι οἷς ἔχω βιβλίοις.

5. Adjectives are used much more freely in Greek than in Latin as Supplementary Predicates, *i.e.* to supplement the Verbal Predicate :

ἀφικνοῦνται αἰφνίδιοι.

They arrive suddenly (repente adveniunt).

ὁ Ἀσωπὸς ποταμὸς ἑρρὴν μέγας.

The river Asopus flowed with a strong stream.

The Adjective would be here used in Latin only in poetry or in late prose, *e.g.* *magnus fluens Nilus*, VERG. In Latin Prose comparatively few Adjectives are thus used; Adverbs would be used instead as a rule.

6. Two peculiarities in Apposition should be noticed :

1. Partitive Apposition, or the Figure of the Whole and its Parts, Σχῆμα καθ' ὅλον καὶ μέρη. The Whole comes first; then, in Apposition, its parts :

λύπαι, αἱ μὲν χρησταί εἰσιν, αἱ δὲ κακαί.

With regard to pains, some are good, others bad (some pains are good, others bad).

Strictly, the Whole should be in the Genitive, λυπῶν, *of pains*, etc.

2. The Nominative, or Accusative, in Apposition to the Sentence. A Substantive with its adjuncts, in these cases, may be in Apposition to the fact stated in the Principal Sentence :

κείνται πεσόντες, πίστις οὐ σμικρὰ πόλει.

(Some) lie where they fell, no slight proof of loyalty to the state (i.e. their death is a proof of loyalty).

Ἐλένην κτάνωμεν, Μενελέφ λύπην πικράν.

Let us slay Helen, a cruel grief to Menelaus (i.e. the slaying of Helen will be a cruel blow to Menelaus).

THE ARTICLE.

7. Ὁ, ἡ, τό in Homer has three usages: (1) it is a Demonstrative or Personal Pronoun; (2) it resembles more or less the Attic Article; (3) it is a Relative Pronoun.

Of usages (1) and (3) only traces have survived in Attic:

- (1) The Demonstrative and Personal usage, especially in the phrases ὁ μὲν, ὁ δέ, *the one, the other* (in all genders and numbers).

Also ὁ δέ at the beginning of a sentence, when there is a change of subject:

Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ ἦλθον.

Inarus invited the Athenians: and they came.

- (3) The relative usage, chiefly in poetry:

διπλῇ μάστιγι τὴν Ἀρης φιλεῖ.

With the twofold scourge that Ares loves.

8. Observe two points about the Attic Article: (1) it is demonstrative; hence it marks off a known and definite thing, class, or subject; (2) as the earlier or Homeric usage omitted the Article with definite things, its use in Attic is fluctuating, it being sometimes expressed, sometimes omitted.

9. The Article marks off individuals or classes as known and definite, or as already mentioned: *e.g.* ὁ ῥήτωρ, *the (professional) speaker*; οἱ ἀγαθοί, *good men*:

τῶν ἐπὶ σοφώτατος ἦν Σόλων.

Of the seven sages Solon was wisest.

δουλεύομεν θεοῖς ὃ τι ποτ' εἰσὶν οἱ θεοί.

We are slaves to gods, whatsoever these gods (mentioned) are.

10. The Article with Proper Names. A Proper Name mentioned for the first time does not take the Article, *e.g.* Σωκράτης, unless we mean the well-known, or celebrated, then ὁ Σωκράτης, *Socrates ille*. But if already mentioned the Article may be used, ὁ Σωκράτης, *the Socrates spoken of*.
11. The Article with Familiar Names is often omitted: πρὸς ἄστυ, *to town*; ἐν ἀκροπόλει, *on the Acropolis*; ἀπὸ δεξιᾶς, *on the right*; βασιλεὺς, *the King (of Persia)*.
12. With Abstract and Material Nouns, and with Objects of External Nature the usage fluctuates: ἡ ἀρετή or ἀρετή, *virtue*; ὁ χρυσός or χρυσός, *gold*; ὁ οὐρανός or οὐρανός, *the heaven, or heaven*.
13. With Geographical Names the usage is extremely fluctuating. The following constructions however may be safely taken as guides: ὁ Εὐφράτης ποταμός, *the river Euphrates*; ἡ Δῆλος νῆσος, *the island of Delos*.
14. The Noun-making power of the Article. The Article prefixed to any word, or any number of connected words, makes a Substantive of it, or them: οἱ νῦν, *the present generation*; οἱ πάλοι, *the men of old*; οἱ ἐπὶ τῶν πραγμάτων, *the Government (those over the affairs of state)*.
15. All words which, coming between the Article and its Substantive, refer to the Substantive, form a kind of Compound Adjective used attributively:

ἐν τῷ πρὶν γενέσθαι ἡμᾶς χρόνῳ.
During the time before we were born.
i.e. in our pre-natal days.

16. The Article distinguishes the Subject from the Predicate. The Subject takes the Article; the Predicate in agreement with the Subject is without the Article:

ὁ ἀνὴρ εὐδαίμων, or εὐδαίμων ὁ ἀνὴρ.
The man is happy.

But ὁ εὐδαίμων ἀνὴρ (less commonly ὁ ἀνὴρ ὁ εὐδαίμων) would mean *the happy man*, εὐδαίμων being an Attributive, not a Predicate.

17. A Demonstrative Pronoun may also mark the Subject:

ἐν Πέρσῃς νόμος ἐστὶν οὗτος.
Among the Persians this is law.

18. Oblique Predicates. When the Predicate is not in the Nominative Case it is called an Oblique Predicate. Oblique Predicates are very common in Greek, for they always exert an emphatic, *i.e.* a Predicative, stress.

τὸν Κῦρον εἵλοντο βασιλέα.
They chose Cyrus king.

ἱκανὸν παρέχομαι τὸν μάρτυρα.
The witness whom I produce is competent.

ἀπόρῳ γε τῷδε ξυμπεπλέγεμεθα ξένῳ.
Truly a troublesome visitor this in whose grip we are caught (ἀπόρῳ Oblique Predicate, τῷδε ξένῳ Subject).

μεγάλῃ τῇ φωνῇ ἐβόα.
He cried with a loud voice.

'Loud' is here emphatic.

19. With the verb ἔχω properties of persons and things are described in this construction :

καλοὺς ἔχει τοὺς ὀφθαλμούς.

He has fine eyes, or, his eyes are fine.

The French construction is here the same, *Il a les yeux beaux.*

20. The Pronoun with the Article may take two distinct positions :

1. The Predicative $\left\{ \begin{array}{l} \text{εὐδαίμων ὁ ἀνὴρ} \\ \text{or} \\ \text{ὁ ἀνὴρ εὐδαίμων} \end{array} \right\} \begin{array}{l} \text{the man is} \\ \text{happy.} \end{array}$

2. The Attributive $\left\{ \begin{array}{l} \text{ὁ εὐδαίμων ἀνὴρ} \\ \text{or, more rarely,} \\ \text{ὁ ἀνὴρ ὁ εὐδαίμων} \end{array} \right\} \text{the happy man.}$

21. The Predicative position is taken by οὗτος, ὅδε, ἐκεῖνος, ἐκότερος, ἄμφω, ἀμφοτέρως :

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, *this man.*

ἐπ' ἀμφοτέροις τοῖς λιμέσι, *off both harbours.*

22. The Attributive position is taken by τοιοῦτος, τοιόσδε : the Possessives ἐμός, σός, ἡμέτερος, ὑμέτερος, σφέτερος : and the Reflexives ἐμαντοῦ, σεαντοῦ, etc.

ἐν τῇ τοιᾷδε ἀνάγκῃ.

In such a difficulty.

ὁ ἐμὸς δούλος.

My slave.

ἡ ἐμαντοῦ καρδιά.

My own heart.

23. The construction of ἕκαστος is variable: ἐν ἑκάστη τῇ πόλει, or ἐν ἑκάστη πόλει, *in each state*.

Ὅδε in poetry often omits the Article, ξὺν τηδε χερσί, *with this (my) hand*.

24. When a Genitive follows a Substantive there are several positions:

ἡ τοῦ πατρὸς οἰκία }
or
ἡ οἰκία τοῦ πατρὸς } the commonest forms.
My father's house.

ἡ οἰκία ἡ τοῦ πατρὸς is less common.

25. Idiomatic usages varying with the position of the Article.

πᾶσα πόλις, *every*, or, *any state*; πᾶσα ἡ πόλις, *all the state*; also ἡ πᾶσα πόλις, *the whole state*.

So with ὁλος.

ἡ μέση ἀγορά, *the central market*.

μέση ἡ ἀγορά, *the centre of the market*.

Lat. *forum medium* for both.

ἡ ἐσχάτη νῆσος, *the furthest island*.

ἐσχάτη ἡ νῆσος, *the end of the island*.

So with ἄκρος.

αὐτός ὁ ἀνὴρ, *the man himself, ipse vir*.

ὁ αὐτὸς ἀνὴρ, *the same man, idem vir*.

πολλοί, *many*; οἱ πολλοί, *the many, the people*.

ὀλίγοι, *few*; οἱ ὀλίγοι, *the oligarchical faction*.

ἄλλοι, *others, alii*; οἱ ἄλλοι, *the rest, ceteri*.

N.B. οἱ πολῖται καὶ οἱ ξένοι, *citizens and foreigners* (the Article repeated when καὶ joins two distinct terms): but ὁ Θεὸς καὶ πατήρ, *our God and Father*, not *God and the Father* (not repeated when the two terms form one compound or collective term.)

PRONOUNS.

26. For the Third Personal Pronoun—*he, she, it, they*—are used :

ὁ μὲν—ὁ δέ at the beginning of a sentence.

οὗτος, ἐκεῖνος (κεῖνος in Poetry), when emphatic.

αὐτός in its oblique cases only.

σφε, and the Doric νιν in Tragedy are Accusative singular and plural, *him, her, it, them*.

27. Personal Pronouns in the Nominative are not generally used except for contrast or emphasis :

ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ
ἔλουσα.

*Seeing that when ye died, with mine own hands
I bathed you.*

28. The Possessive of the Third Person is wanting in Attic.

We may translate, *I sent my slave*, in four ways :

ἔπεμψα τὸν δοῦλον.

ἔπεμψα τὸν δοῦλόν μου.

ἔπεμψα τὸν ἐμὸν δοῦλον, more rarely, τὸν δοῦλον τὸν ἐμόν.

ἔπεμψα τὸν ἐμαντοῦ δοῦλον, *my own slave*.

He sent his slave.

ἔπεμψε τὸν δοῦλον or τὸν δοῦλον αὐτοῦ.

So αὐτῆς, *her (slave)*; αὐτῶν, *their (slave)*.

29. A Reflexive Pronoun in a Subordinate clause may refer to either (1) the Subject of its own, *i.e.* the

Subordinate clause ; or (2) to the Subject of the Principal clause. When used in the second of these two ways, it is called an Indirect Reflexive.

The Datives οἱ, σφίσι, and the oblique cases of αὐτός are, as well as ἐαυτοῦ, used as Indirect Reflexives :

ἔφη ἀνδράποδόν οἱ εἶναι.

He stated that he had a slave.

ἐαυτῷ (αὐτῷ) or αὐτῷ might be used.

30. The chief Demonstrative Pronouns are οὗτος, ὅδε, ἐκεῖνος.

Οὗτος, οὗτοςί are deictic forms, *this here*. The differences between them are as follows :

Οὗτος and ὅδε point to something near in space or time, ἐκεῖνος to something distant.

Οὗτος properly refers to something mentioned, ὅδε to something personally present.

οὗτος (and τοιοῦτος) refers to something which has preceded, ὅδε (and τοιόςδε) to what follows.

οὗτος (not ὅδε) is the usual antecedent to ὅς, thus οὗτος ὅς=*is qui*.

οὗτος may denote contempt, *iste*, ἐκεῖνος praise, *ille*, *the well-known*.

ὅδε, in Tragedy, is often used of the first person, ἀνὴρ ὅδε=*εἰγώ*.

31. Αὐτός strictly means *that very one* (and not another). It has three distinct uses :

A. *Self*.

B. *Him, her, it, them* (only in the oblique cases).

C. ὁ αὐτός, *the same*.

32. A. αὐτός means *self, selves* (all genders), when (1) in the Nominative, (2) when agreeing, in the Predicative position (see 20), with a Substantive or Pronoun :

αὐτὸς ἐτεταράγμην.

I myself had been troubled.

αὐτόν σε δεῖ Προμηθέως.

Thou thyself needest a Prometheus.

αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα.

With the soul itself we must see realities in themselves.

With proper names the Article is not needed, αὐτὸς Σεύθης, *Seuthes himself*.

αὐτός, *self*, may often have to be translated by *oneself, alone, unaided, voluntarily, spontaneously*.

33. B. *Him, her, it, them*, in the oblique cases, but never at the beginning of a sentence :

πολλοὺς αὐτῶν ἀπέκτειναν.

They slew many of them.

34. C. *The same*, ὁ αὐτός :

ὁ αὐτὸς ἀνὴρ, *the self-same man*. (τοῦ αὐτοῦ or ταυτοῦ ἀνδρός).

35. Interrogatives are either (1) Direct, e.g. τίς ; *who?* πόσος ; *how great?* or (2) Indirect, ὅστις, ὅπόσος.

τίς εἶ ; *who art thou?*

οὐκ οἶδα ὅστις εἶ, *I know not who thou art.*

But the Direct form τίς ; (πόσος ; etc.) is constantly used for the Indirect.

36. The chief Relative Pronouns are *ὅς*, *ὅστις*, *ὅσπερ*.

ὅς is definite, *who*; *ὅστις* is indefinite, *whosoever*; *ὅσπερ* is precisely definite, *the very one who* (so *ὥσπερ*, *exactly as*). *Ὅστις* may also have a Conditional, Consecutive, or Causal sense—(see those sentences further on).

37. Attraction of the Relative. The Relative is liable to many attractions (see 4).

There are many idiomatic forms of attraction, e.g. *θαυμαστῶς ὥς χαίρω*, *I rejoice wonderfully*, for *θαυμαστόν (ἔστι) ἡ* *it is wonderful*, *ὥς χαίρω*, *how I rejoice*. *Οὐδεὶς ὅστις οὐ* is declined as one word, e.g.:

οὐδενὸς ὅτου οὐκ ἂν πατὴρ εἶην.

There is no one whose father I might not be.

for *οὐδεὶς ἔστιν ὅτου*, etc.

38. The chief Indefinite Pronoun is *τις* (*aliquis, quispiam, quis*), *some, any, a kind of*.

Τίς has many idiomatic uses. It is constantly employed to modify a word where in our blunter English we should not always use it, e.g. *ἐκαστός τις*, *each one*; *τρεῖς τινες*, *some three*; *σχεδόν τι*, *almost, pretty nearly*; *δυσμαθής τις*, *a dull sort of fellow*.

Τίς, like *aliquis*, may mean *some great one*; *δρᾶν τι*, *to do some great thing*. *Τίς* also may mean *one or two, here and there one*.

39. *Ἄλλος*, *another*, sometimes denotes something other than what has been mentioned, and not of the same kind. It may then be rendered *besides, moreover, as well*:

οὔτε χόρτος, οὔτε ἄλλο δένδρον οὐδέν.

Neither grass, nor any tree besides (at all).

THE CASES.

THE NOMINATIVE.

40. The Nominative is the case of the Subject, and consequently of a word in agreement with the Subject, whether as Predicate or in Apposition :

Φίλιππος καθίσταται βασιλεύς.
Philip is appointed king.

The Nominative is often used for the Vocative, especially the Pronoun οὗτος :

ὦ οὗτος Αἴας.
What ho ! Aias !

THE VOCATIVE.

41. In Prose ὦ is generally added : ὦ ἄνδρες Ἀθηναῖοι, *Athenians !*

σκόπει τοίνυν, ὦ Σωκράτης, ἔφη.
Consider therefore, Socrates, said he.

THE ACCUSATIVE.

42. The Accusative has two distinct usages : (1) it denotes the Direct Object of a Transitive Verb ; this is called the External Accusative : (2) it completes the notion of the Verb, either by explaining its operation in an adverbial manner, or by repeating the meaning of the Verb in some way ; this is called the Internal Accusative.

Obs. The Accusative properly qualifies Verbs, but it is also joined to Nouns.

τὴν μάχην τοὺς βαρβάρους ἐνίκησαν.

They defeated the barbarians in the battle.

μάχην, Internal Accusative, because its meaning is contained in the Verb.

βαρβάρους, External Accusative, not so contained.

43. The Internal Accusative :

1. Neuter Pronouns and Adjectives adverbially used :

μέγала σφάλλομαι, *I am greatly disappointed.*

τί ἡσθην ; *in what way (how) was I pleased ?*

Similarly οὐδὲν ὠφελεῖν, ἅπαντα δουλεῦν, etc. etc. And in Latin, *quid prodest ? aliquid iuvare, dulce ridentem Lalagen*, and the so-called adverbs *tantum, multum, parum, plus, melius*, etc. etc.

This is often called the Adverbial Accusative. But beware of saying that the Accusative is used *for* the Adverb, since this is an original use of the Case.

44. 2. Accusative of Respect (so called), *i.e.* that in respect to which the Verb or Noun operates, often 'the part affected.'

βέλτιόν ἐστι σῶμά γ' ἢ ψυχὴν νοσεῖν.

Better to ail in body than in mind.

Ἑλλήνες τὸ γένος, *Greeks in race.*

45. 3. Accusative of Extent in Space, or Duration in Time :

ἀπέχει ἡ Πλάταια σταδίους ἑβδομήκοντα.

Plataea is distant seventy stades.

αἱ σπονδαὶ ἐνιαυτὸν ἔσονται.

The truce shall be for a year.

So νύκτα τε καὶ ἡμέραν, *throughout night and day.*

46. 4. The Cognate Accusative, *i.e.* an Accusative of kindred stem or meaning with the Verb :

ικανὸς πάσας στροφὰς στρέφεσθαι.

Able to shuffle with all sorts of shuffling.

ζῆν βίον, *to live a life.*

47. The Double Accusative, one Internal, the other External, follows Verbs of *asking, demanding, concealing, teaching, putting on or off, depriving, doing or saying good or ill* :

πολλοὶ με σίτον αἰτοῦσιν.

Many are asking me for food.

πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν.

He did you many good services.

τὸ ἥμισυ ἐμαυτὸν ἀπεστέρησα.

I deprived myself of the half.

48. For the Accusative of the Predicate agreeing with the Object, *see* Oblique Predicates (18).

THE GENITIVE.

49. The Genitive has two meanings : (A) as the Genitive proper, it denotes Connexion : (B) as representing the lost Ablative, it denotes Separation, *i.e.* dis-Connexion ; but we cannot always say for certain what usage comes under the Genitive proper, and what is derived from the lost Ablative.

50. The Genitive of Possession, Material, Contents, and Amount :

ἡ τοῦ πατρὸς οἰκία, or, ἡ οἰκία τοῦ πατρὸς.

The father's house.

δικαίου ἀνδρός ἐστὶ.
It is a just man's duty.

ὁρῶσι σῶρους σίτου.
They see piles of grain.

τριῶν ἡμερῶν ὁδός.
A three days' journey.

51. The Genitive of Plenty or Want :

ποταμὸς πλήρης ἰχθύων.
A river full of fishes.

ἐσπάνιζον τροφῆς.
They were in want of food.

οὐ πολλοῦ πόνου δεῖ.
There is no need of much labour.

52. The Partitive Genitive so called : the Genitive really denotes the whole, of which part is taken :

μεταδώσουσι ἡμῖν τῆς ἀρχῆς.
They will give us a share in the government.

So μετέχω, μέτεστί μοι τινός.

πίνω οἶνον, ἐσθίω κρεῶν.
I drink (some) wine, eat (some) meat.

τῆς γῆς ἔτεμον.
They ravaged (part) of the land.

53. The Genitive of general Connexion, joined to Verbs of *aiming at* and *missing*: *taking hold of*: *beginning*: of *the senses* (but *seeing* takes Accus.): *remembering* and *forgetting*: *caring for* and *neglecting* :

τοῦ σκοποῦ ἁμαρτῶν τοῦ παιδὸς ἔτυχεν.
Missing the mark, he hit the boy.

βροντῆς ἀκούσας, μηδαμῶς πόρρω φύγῃς.
When you hear thunder, never run away.

τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει;
What care we for the opinion of the world?

τοῦ θανάτου ὀλιγώρησε.
He disregarded death.

54. Subjective and Objective Genitive :

ὁ φόβος τῶν πολεμίων.

either (1) *The fear of the enemy*, i.e. *which the enemy feel* =
 οἱ πολέμιοι (Subject) φοβοῦνται,

or (2) *The fear of the enemy*, i.e. *which we feel for the enemy* = φοβούμεθα τοὺς πολεμίους (Object).

Verbal Adjectives in -κός take an Objective Genitive,
 πρακτικὸς τῆς ἀρετῆς, *capable of producing virtue.*

55. Genitive of Place or Time within which anything takes place. With the Article the Genitive is distributive :

νυκτὸς τε καὶ ἡμέρας.

By night and by day (i.e. *within or during the night*),
nocte et interdiu.

δραχμὴν ἐλάμβανε τῆς ἡμέρας.

He used to receive a drachma a day.

56. Genitive of Value, with Verbs of *estimating*, *buying*, and *selling*.

δόξα χρημάτων οὐκ ὦνητή.

Reputation is not to be bought with money.

The price paid is usually in the Genitive, rarely in the Dative.

57. Causal Genitive, with words denoting *Mental Emotion* :

ξηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στρυγῶ.

I admire thee for thy wit, but for thy cowardice I abhor thee.

οἴμοι τῆς τύχης.

Woe's me for my misfortune!

58. Genitive with Verbs of *accusing, condemning, and acquitting*. The Accusation is generally in the Genitive, the Accused Person in the Accusative.

διώκω μὲν σε κακηγορίας, φόνον δὲ αὐτὸς φεύγω.

I am prosecuting you for libel, while I am myself being prosecuted for murder.

59. Genitive of Comparison, with Comparatives and words implying Comparison, *e.g.* κρατῶ, *I am stronger than*.

μείζων τοῦ ἀδελφοῦ.

Taller than his brother.

οὐδενὸς δεύτερος.

Second to none.

γυναικὸς οὐδαμῶς ἡσσητέα.

We must in no wise yield unto a woman.

60. The Genitive Absolute is strictly a Genitive of Place or Time within which anything occurs (6). See Participles.
61. Genitive of Separation, with Verbs, etc., denoting *removal from*, and words compounded with a Privative.

ζητεῖτε κακῶν ἀπαλλαγῆναι.

You are seeking to be rid of troubles.

ἀθέατος τῆς ἀληθείας.

Incapable of seeing the truth.

THE DATIVE.

62. The Dative has three usages: (A) as the Dative proper, it denotes the Remoter Object, to or for whom anything is done; (B) as the Instrumental or Comitative (by some called Sociative), it denotes the Instrument, Means, Cause, Accompanying Circumstances, Measure of Difference; (C) as the Locative, it denotes Place where, and Time when.

63. A. Dative of Remoter Object, including Dative of Possessor, of Interest, and the Ethic Dative, *i.e.* of the person whose feelings sympathise with the action:

ἡ μωρία δίδωσιν ἀνθρώποις κακά.
Folly bringeth troubles on men.

Remoter Object.

μισῶ σοφιστὴν ὅστις οὐχ αὐτῷ σοφός.
I hate a wise man whosoever is not wise in his own interest.

Interest.

νῆες ἡμῖν οὐκ εἰσίν.
We have no ships.

Possessor.

μηνῆσθέ μοι μὴ θορυβεῖν.
Remember, I pray you, not to make a disturbance.

Ethic.

64. Dative of the Agent, with Perfect and Pluperfect Passive, a rare usage (see ὑπό with Genitive). But Verbals in -τέος regularly take the Dative of the Agent, (see 115):

ταῦτα ἀποτετέλεσται σοι.
These things have been accomplished by you.
(perhaps for you.)

65. B. Dative of Instrument, Means, Cause (with Verbs of Mental Emotion), Measure of Difference :

χρηστὸς πονηροῖς οὐ τιτρώσκεται λόγοις.
A good man is not wounded by bad words.

Instrument or Means.

Λύσανδρος βαρέως ἔφερε τῇ ἀτιμίᾳ.
Lysander was offended at the affront.

Cause.

κεφαλῇ μείζων.
Taller by a head.

Measure of Difference.

66. Dative of Contact with, either friendly or hostile, e.g. ἐντυγχάνω, I meet; βοηθῶ, I help; μάχομαι, I fight :

κακοῖς ὁμιλῶν καὶ αὐτὸς ἐκβήσῃ κακός.
By associating with the bad thyself also wilt turn out bad.

Θεῷ μάχεσθαι δεινόν ἐστι καὶ Τύχῃ.
'Tis terrible to fight with God and Fortune.

τοῦτο ταῦτόν ἐστιν ἐκείνῳ.
Hoc idem est quod illud.

ἴσος, ὁμοῖος, παραπλήσιος also take a Dative. Κοινός and ἐναντίος take both Genitive and Dative.

67. C. Dative of Place and Time ; denoting definite points of Place where, and Time when.

The Dative of Place without the Preposition ἐν is poetical ; it is used in Prose only with certain old Locatives, e.g. οἶκοι, domi, at home ; Μαραθῶνι, at Marathon.

The Dative of Time is chiefly used of day, night, month, year, festivals :

τῇδε τῇ ἡμέρᾳ ἀπέθανεν.
He died to-day, = τήμερον.

COMPARATIVE AND SUPERLATIVE.

68. The Comparative is followed by—

A. The Genitive :

νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν.
Silence is better for young folk than speech.

B. ἤ :

κρείττον σιωπᾶν ἐστὶν ἢ λαλεῖν μάτην.
'Tis better to be silent than talk idly.

69. The Comparative has certain idiomatic usages :

1. It denotes *too high* or *too low a degree, a considerable degree (very, somewhat)* :

μείζοσιν ἔργοις ἐπεχείρουν.
They were attempting tasks too great (greater than they could achieve).

2. It is used thus with ἢ κατὰ :

εἶδε νεκρὸν μείζω ἢ κατ' ἄνθρωπον.
He saw a corpse of superhuman size (greater than according to).

3. Two Comparatives are used instead of Comparative and Positive ; as in Latin :

συντομώτερον ἢ σαφέστερον λέγεις.
You speak curtly rather than clearly.

70. The Superlative is sometimes used, instead of the Comparative, to denote a vast superiority :

κάλλιστον τῶν πρότερον φᾶος.
Light most glorious of all former lights.
i.e. far more glorious than.

N.B.—ὡς or ὅτι ῥᾶστα, *quam facillime, as easily as possible* ; ὡς or ὅτι τάχιστα, *quam celerrime, etc.*

THE VOICES.

71. The Active Voice. Some Verbs are both Transitive and Intransitive, *e.g.* :

ἐλαύνω, *I drive*, and *I ride* (sc. ἵππον, ἄρμα).

ἔχω, *I have*, and *I am* (with Adverbs).

πράσσω, *I do*, and *I fare*.

So in English, *I join, move, turn, change*, etc.

72. The Middle Voice. The action of the Verb refers in some way to the Subject, *i.e. to self*. In some Middle Verbs however the notion of *self* is practically lost. The chief uses of the Middle Voice are :

A. Reflexive { 1. Directly.
2. Indirectly.

B. Reciprocal.

C. The Reflexive sense (*self*) is practically lost ; the Middle gives a new or different meaning to the Active.

73. A. 1. Directly Reflexive, one of the least common uses. *Self* is the direct object :

e.g. λούομαι, *I wash myself* ; τρέπομαι, *I turn myself*.

74. A. 2. Indirectly Reflexive ; *self* is the Indirect Object (*for self*, in some way or other) :

πορίζομαι ὄπλα, *I provide myself with arms*.

ἀποτίθεμαι ῥαθυμίαν, *I put away for, i.e. from, myself (and so, I overcome) laziness*.

λούομαι τὰ ἱμάτια, *I wash my clothes*.

διδάσκειν τὸν παῖδα, *I have my son taught*.

75. B. Reciprocal. Each side acts *for* self, especially with Verbs compounded with *διά*:

διαλεγόμεθα, we converse together.

διακηρυκεύονται, they negotiate by herald.

76. C. There are a great many; observation and the Lexicon alone will teach them. They denote frequently mental rather than bodily states:

ἄγω, I lead, *ἄγομαι (γυναῖκα), I marry (a wife).*

αἶρῶ, I take. *αἰροῦμαι, I choose.*

ἔημι, I send. *ἔμαι, I rush.*

πείθω, I try to persuade. *πείθομαι, I comply.*

παύω, I make to cease. *παύομαι, I cease.*

τιμωρῶ σοι, I help, or *τιμωροῦμαι σε, I wreak vengeance on (punish) you.*

τίνω δίκην, poenas do. *τίνομαι δίκην, poenas sumo.*

77. The Passive Voice can be used personally in Greek where it cannot in Latin, *i.e.* where the Active takes another case than the Accusative:

πιστεύουσι τῷ βασιλεῖ, they trust the king, regi credunt.

ὁ βασιλεὺς πιστεύεται, the king is trusted, regi creditur.

The Passive Agent is commonly expressed by *ὑπό* with the Genitive:

ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν, by them, ab illis.

THE MOODS.

78. The Indicative on the one hand is sharply contrasted with the Subjunctive and Optative on the the other hand.

The Indicative makes statements (true or false), or asks questions, simply and without qualification :

ὁ βασιλεὺς τέθνηκεν.

The king is dead.

πόθεν ἤκεις;

Where do you come from?

79. THE SUBJUNCTIVE AND OPTATIVE EXPRESS THOUGHTS OR CONCEPTIONS.

The Subjunctive and Optative are two aspects of one Mood. The Subjunctive originally denoted *Will*, the Optative *Wish*. Both Moods thus refer to the Future, but the Subjunctive denotes a more confident anticipation than the Optative. The Subjunctive gives a more immediate, animated, and graphic, the Optative a remoter, less graphic description. In Subordinate clauses the general rule is that the Subjunctive follows Primary, the Optative Historic Tenses. But the Subjunctive very frequently follows Historic Tenses. This substitution of Subjunctive for Optative in Historic Sequence is called the Graphic Construction. (*See 103.*)

80. THE SUBJUNCTIVE IN INDEPENDENT SENTENCES.

1. In Exhortations :

φέρε δὴ εἰπω πρὸς ὑμᾶς.

Come now, let me speak to you.

2. In Deliberative Questions, mostly in the First Person :

εἰπῶμεν, ἢ σιγῶμεν;

Are we to speak, or to be silent?

3. In Prohibitions with μή :

1. In 1st Person Plural :

μὴ φοβώμεθα, *let us not be afraid.*

2. Aorist Subjunctive 2d and 3d Persons :

μὴ ταῦτα ποιήσῃς, *do not do this.*

81. THE OPTATIVE IN INDEPENDENT SENTENCES.

It is chiefly used to denote a wish :

ὦ παῖ, γένοιτο πατὴρς εὐτυχέστερος.

Boy, may'st thou prove more fortunate than thy father !

82.

THE IMPERATIVE.

The Imperative denotes (1) Commands, (2) Prohibitions. It thus refers to Future Time :

In Prohibitions must be used either—

1. The Present Imperative, 2d Person.

μὴ κλέπτε, *do not steal* (continued act).

2. The Aorist Subjunctive, 2d Person.

μὴ κλέψῃς, *do not steal* (single act).

We must not write μὴ κλέπτῃς or μὴ κλέψον. But μὴ τις κλεψάτω, Aor. Imperat. 3d Person is admissible.

THE TENSES.

83. The Tenses of the Greek Verb denote two things about the Action : (1) its Order in Time ; (2) its State or Duration.

I. The Order of Time is threefold : Present, Past, Future.

II. The State or Duration of an Action is also three-fold :

a. The Action is going on. (In Progress.)

I am writing, I was writing, I shall be writing.

b. The Action has been brought to a close, and results in a permanent state. (Finished.)

I have written, I had written, I shall have written.

c. The Action is merely mentioned without either of the above accessory notions. (Indefinite.)

I write, I wrote, I shall write.

84. The distinction between Present and Past Time is observed only in the Indicative, because only the Augmented Tenses denote Past Time ; but *see* 99.

The Future denotes Future Time in all its moods (*see* 100, 101).

85. On the other hand the State or Duration of the Action is denoted by the Tenses in all the Moods, because this distinction is indicated by the Tense-stems.

a. The Present-stem (Present, Imperfect Tenses) denotes an Action in Progress.

b. The Perfect-stem (Perfect, Pluperfect, Future-Perfect Tenses) denotes a finished Action, or permanent state.

c. The Aorist¹-stem (Strong and Weak Aorist Tenses) denotes simply the occurrence of the Action indefinitely.

¹ Ἀόριστος, i.e. unlimited by any accessory notion of progress, or of a permanent state.

86. Accordingly the tenses in the Oblique Moods (except the Future) resemble their corresponding Indicatives only with regard to the State or Duration of the Action (*but see 99*).

87. The following Table, to be read horizontally and vertically, shows how the Moods and Tenses observe this double distinction :

ORDER OF TIME.				
		PRESENT.	PAST.	FUTURE.
STATE OR DURATION OF ACTION.	IN PROGRESS. Present, all Moods, and Imperfect.	<i>I am writing</i> γράφω	<i>I was writing</i> ἔγραφον	<i>I shall be writing</i> γράψω
	FINISHED. Perfect, all Moods, and Pluperfect.	<i>I have written</i> ἔγραφα	<i>I had written</i> ἐγεγράφην	<i>I shall have written</i> γεγραφὼς ἔσομαι
	INDEFINITE. Aorist, all Moods.	<i>I write</i> γράφω	<i>I wrote</i> ἔγραψα	<i>I shall write</i> γράψω

MEANINGS OF THE TENSES.

88. The Present Indicative strictly denotes an Action in Progress in the present time : γράφω, *I am*

writing. It also simply states the Action in an indefinite way: γράφω, *I write*, and so denotes a general truth, an habitual, or a repeated act.

89. The Imperfect Indicative denotes, (1) an action in progress in past time; (2) an action going on contemporaneously with another action: *e.g.*—

1. ἔγραφον, *I was writing.*

2. οἱ μὲν ἀπῆλθον· Κλέανδρος δὲ ἐθύετο.

They departed: meanwhile Cleander was taking the auspices (i.e. they departed while C. was taking, etc.).

90. Idiomatic uses of the Present and Imperfect Indicative.

1. The Present may denote an attempted act:

τοὺς Φωκέας σώζει, *he is trying to save the Phocians.*

esp. δίδωμι, *I try to give, i.e. I offer*: πείθω, *I try to persuade.*

The Imperfect has the same force:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἵναί.

Clearchus was trying to compel his soldiers to march (but he did not succeed).

2. The Historic Present vividly describes a past act as present:

ἐυλλαμβάνει Κῦρον ὡς ἀποκτενῶν.

He seizes (seized) Cyrus with the intention of killing him.

3. The Present with phrases of time, such as πάλαι, ἄρτι, ἤδη, combines the force of past and present (being a sort of Perfect-Present):

νοσεῖ ἤδη δέκα ἔτη.

He has been ill these ten years (and still is ill).

πάλαι οἶδα, *iamdudum scio.*

So in French, *Je le connais depuis longtemps.*

4. Some Verbs, without such phrases, have this Perfect force: ἀκούω, *I have heard (I hear)*; φεύγω, *I am banished*.

ἤκω, *I am come*, and οἶχομαι, *I am gone*, are used only in this sense.

The Imperfects ἤκον, ὤχόμην have accordingly the force of Pluperfects.

5. Εἶμι, *I am going, I will go*, is used as the future of ἔρχομαι.

91. The Perfect Indicative denotes a permanent present state produced by previous action :

ἔγραψα, *I wrote*, but γέγραφα, *I have the writing finished, I have written*.

ἔφυν, *I grew*, but πέφυκα, *I am by growth, or by nature*.

ἔλυμαι, *I have been set free, I am at liberty*.

The Pluperfect Indicative denotes such a state in the past :

ἐλελύμην, *I was at liberty*.

92. Idiomatic uses of the Perfect :

Some Perfects have an entirely present meaning: τέθνηκεν, *he is dead*; μέμνημαι, *I remember*; οἶδα, *I know*; κέκτημαι, *I possess*; πέποιθα, *I trust*.

The Pluperfects of such Perfects must be translated as Imperfects.

93. The Aorist Indicative simply mentions the occurrence of an act in past time without implying that it is in progress, or has produced a permanent result :

ἦλθον εἰς τὴν Ἀττικὴν Θράκες.
Thracians came into Attica.

Notice a sharp contrast between the Imperfect and the Aorist :

νύξ ἐγίγνετο, *night was coming on (it was twilight).*

νύξ ἐγένετο, *night came on (it was night).*

94. Idiomatic uses of the Aorist.

The Aorist regards the act as a whole whether of long or momentary duration.

1. The act may have occurred only an instant ago, so that in English we must translate by a Present. Several instances are of familiar use in the poets : ἦσθην, *I am pleased*; ἐπῆνεσα, *I praise*; ξυνήκα, *I understand*; ἐφρίξα, *I shudder*. The duration of the action in these instances is also momentary.
2. The Aorist of Verbs which express a *state* may denote the act which begins the state : ἐβασίλευε, *he was king, rex erat*, but ἐβασίλευσε, *he came to the throne, rex factus est* (also *rex fuit, he was king*) : ἐνόσει, *he was ill*, ἐνόσησε, *he fell ill* (so νοσήσαι, *noσήσας*). Similarly σchein, *to get*, ἔχειν, *to hold*, or *have* : ἀρξαι, *to obtain office*.
3. For the Gnostic Aorist, see **97**.
4. The Aorist in Subordinate Sentences must often be translated by an English Pluperfect :

ἔλεξαν ὅτι ὁ βασιλεὺς ἐπεμψε σφᾶς.

They said that the king had sent them.

ἐπειδὴ ἐτελεύτησε Δαρείος.

When Darius had died.

- 95.** *Obs.* Greek and English Past Tenses. The Greek Aorist does not exactly correspond with the English Past Tense. On the one hand we cannot always translate the Greek Aorist by the English Past when the act has occurred a moment ago, or quite recently; nor when the Aorist is Gnostic; nor (see **94**. 4) in Subordinate Sentences. On the other hand, the English Past Tense

is freely used to denote both the Aorist (single past act) and the Imperfect (act in progress).

96. The Future Indicative denotes both Action in Progress, in Future time, and also Indefinite Future action : γράψω, *I shall be writing*, or *I shall write*. (See 88.)

A Periphrastic Future is very commonly made with μέλλω and the Infinitive (Present or Future, more rarely Aorist) : μέλλω γράφειν or γράψειν, *scripturus sum*.

The Future Perfect denotes a permanent state in the future, and sometimes with the notion of rapidity :

φράζε καὶ πεπράξεται.

Speak, and it will have been done, i.e. it shall be done directly.

97. Gnostic or Frequentative Tenses.

1. The Gnostic Aorist (γνώμη, a maxim, or sentiment) denotes a maxim, general truth, or Frequentative Action :

Υβρις πολλὰ ἡδίκησεν.

Presumption commits (has committed) many wrongs.

2. The Imperfect and Aorist with ἄν may denote Frequentative Action :

διηρώτων ἄν αὐτοὺς τί λέγοιεν.

I used to ask them what they meant.

The Present and Perfect also may have this Gnostic or Frequentative meaning.

TENSES IN THE OBLIQUE MOODS.

98. In the Oblique Moods the Tenses differ not in Order of Time, but only in the State or Duration

of the Action. Their Time can only be fixed by that of the Principal Verb :

εἰ ποιοῖς ταῦτα (Present), *If you should do this (habitually).*

εἰ ποιήσεις ταῦτα (Aorist), *If you should do this (simple mention of the act, or single act).*

χαλεπὸν τὸ ποιεῖν· τὸ δὲ κελεῖσθαι ῥᾶδιον.

It is difficult to do (act in progress, or habitual) ; easy to give an order.

Obs. No such distinction exists in Latin, and we cannot say that Greek always observes it :

οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευέσθαι.

It is no longer time to be making up one's mind, but to have it made up.

εἶπον τὴν θύραν κεκλεῖσθαι.

They ordered the door to be kept shut.

The Perfect Imperative may denote finality :

ποσαῦτά μοι εἰρήσθω.

Let so much suffice (i.e. enough has been said).

99. The Oblique Moods in Indirect Discourse. The Tenses of the Oblique Moods in Indirect Discourse (Statement, Thought, Question), represent their corresponding Indicatives in Direct Discourse, and consequently their Order in Time :

ἔφη ταῦτα ποιεῖν, ποιῆσαι, ποιήσειν.

He said he was doing, did (had done), would do, this.

Direct : ποιῶ, ἐποίησα, ποιήσω.

ἤρετο ὅστις εἶην.

He asked who I was.

Direct : τίς εἰ ;

100. The Future Optative and Future Infinitive are only used to express indirectly a direct statement or thought, and therefore always corre-

spond with the Indicative Tenses which they represent :

ἔλεξαν ὅτι κρατήσοιεν.

They said that they should win.

Direct : κρατήσομεν.

For the Infinitive, see ποιήσκειν above (99).

101. The Participles denote time *relatively* to the Principal Verb :

ταῦτα λέγων ἁμαρτάνεις, ἡμαρτες, ἁμαρτήσῃ.

In saying this you are in error, you were in error, you will be in error.

Here the Present Participle λέγων denotes Present Time only with reference to its Principal Verb, which in the first case is Present, in the second Past, in the third Future.

The Aorist Participle generally denotes Time Previous to its Principal Verb :

ταῦτα εἰπόντες ἀπῆλθον,

They said this, and went away,

but not in itself, or necessarily so :

ἔτυχεν ἐλθών, *he happened to come.*

γελάσας ἔφη, *he said with a smile.*

102. Primary and Historic Tenses. Tenses in Present or Future Time are called Primary ; Tenses in Past Time are called Historic or Secondary :

The Historic Present (90) ranks as a Historic Tense, the Gnomic Aorist (97) as Primary.

103. Sequence of Moods. The general rule is that a Principal Sentence in Primary Time is followed

by a Subjunctive in the Subordinate Sentence ;
and a Principal Sentence in Historic Time by
an Optative in the Subordinate Sentence. In
Latin we speak of Sequence of Tenses, in Greek
of Sequence of Moods :

Thus γράφω, γράψω, γέγραφα, ἵνα μάθῃς.
Scribo, scribam, scripsi, ut discas.

But the Subjunctive (*see 79*) is very frequently
substituted for the Optative, so that we may
write :

ἔγραφον, ἔγραψα, ἐγγράφη, ἵνα μάθῃς,
instead of the strict sequence, ἵνα μαθῷς.

104. THE THREE VERBAL NOUNS.

1. The Infinitive (a Verbal Substantive).
2. The Participle (a Verbal Adjective).
3. Verbal Adjectives in -τέος.

These three combine the construction of Verb and Noun,
the Infinitive being a Substantive formed from a Verb,
the two others being Adjectives formed from Verbs.

105. The Infinitive is in its origin the Dative of a
Verbal Substantive, and consequently can de-
note Purpose or Consequence : *μανθάνειν ἡκομεν*,
we are come for learning ; *ὥρα ἀπιέναι*, *time for*
going away.

106. The Supplementary Infinitive supplements the
otherwise incomplete notion of Verbs and Nouns :

οὐ πέφυκε δουλεύειν.
He is not born to be a slave.
ικανώτατος ἦν εἰπεῖν.
He was eminently able to speak.

This is sometimes called the Epexegetical, *i.e.* Explanatory Infinitive :

παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν.

I offer myself to the physician (for him) to operate on me.

The Supplementary Infinitive is much more extensively used in Greek than in Latin, especially after Nouns.

107. The Infinitive takes the same case before it (Subject) as after it (Predicate) :

ἐψηφίσασθε αὐτοὶ ἐξελθεῖν βοηθήσοντες.

You voted yourselves to march out to the rescue.

αὐτοὶ Subject to ἐξελθεῖν, βοηθήσοντες Predicate.

εἰδέοντο Κύρου προθύμου γενέσθαι.

They begged Cyrus to be energetic.

Κύρου Subject, προθύμου Predicate.

εὐδαίμοσιν ὑμῖν ἔξεστι γίγνεσθαι.

It is permitted you to become happy.

ὑμῖν Subject, εὐδαίμοσιν Predicate.

108. The Infinitive is used sometimes for the Imperative, especially in solemn formulae :

ἀκούετε, πίνειν ὑπὸ τῆς σάλπιγγος.

Listen, drink to the sound of the trumpet !

Lit. for the drinking.

109. The Infinitive is used as a Noun :

Nom. τὸ καλῶς ζῆν, *a noble life,* *honeste vivere.*

Acc. τὸ καλῶς ζῆν, „ *honeste vivere.*

Gen. τοῦ καλῶς ζῆν, *of etc.,* *honeste vivendi.*

Dat. τῷ καλῶς ζῆν, *to or for etc.,* *honeste vivendo.*

And with a Preposition διὰ τὸ καλῶς ζῆν, ἰπὲρ τοῦ κ. ζ. *propter honeste vivendum, etc.,*

THE PARTICIPLE.

110. The Participle either :

- A. Is Attributive to a Substantive.
- B. Qualifies the Principal Verb like a Supplementary Predicate, or Adverbial Sentence.
- C. Supplements the otherwise incomplete meaning of a Verb.

111. A. ὁ παρὼν χρόνος.

The present time.

- B. τυραννέσας ἔτη τρία ἐτελεύτησε.
After being despot three years he died.

= ἐπεὶ ἐτυράννευσε.

ὀλοῦμαι μὴ μαθῶν.

I shall be ruined, if I learn not.

= ἦν μὴ μάθω.

112. C. The Supplementary Participle is used much like the Supplementary Infinitive. Certain Verbs take the Participle, and not the Infinitive.

Such are :

- 1. Verbs of Emotion (χαίρω, ἄχθομαι).
- 2. Verbs of Beginning, Continuing, and Ending an Action (ἄρχω, ἄρχομαι, διατελῶ, λήγω, παύω, παύομαι).
- 3. Verbs of Bringing and Coming into Notice, Escaping Notice (δηλῶ, φαίνω, ἀλίσκομαι, λανθάνω, etc.).

1. χρημάτων οὐκ αἰσχύνει ἐπιμελούμενος ;
Are you not ashamed to be devoting yourself to money-making?
2. καθεύδοντες διατελείτε.
You will go on sleeping.
παύσω σε φιλοσοφοῦντα.
I will stop your philosophising.
3. δηλὸς εἶ φθονῶν.
You show plainly that you are jealous.
Μight be, δηλὸν ἔστιν ὅτι φθονεῖς.
ἀλίσκεται ψευδόμενος.
He is detected in falsehood.

Obs. Many special Verbs take this construction: φθάνω, ἀνύτω, τυγχάνω, etc., for which see Lexicon.

For the Participle after Verbs of Perception, see 120.

- 113.** The Genitive Absolute (see 60) *i.e.* a Participle agreeing with the Genitive, is equivalent to an Adverbial Sentence (Conditional, Temporal, Causal, and so on).

ταῦτα ἐπράχθη Κόνωνος στρατηγοῦντος.
These operations were carried on while Conon was in command.

οὐκ ἂν ἦλθον ὑμῶν μὴ κελεύόντων.
I should not have come if you had not bade me.

N.B. The Gen. Abs. has no regular construction with the main verb.

- 114.** The Accusative Absolute is used chiefly with Impersonal Verbs and Expressions (ἐξόν, παρόν, δέον, ἀδύνατον ὄν, εἰρημένον, etc.).

οὐδεὶς ἐξόν εἰρήνην ἄγειν πόλεμον αἰρήσεται.
No one, when he can be at peace, will choose war.

The force is often half-temporal, half-concessive. An Accusative Absolute may alternate with the Genitive Absolute in the same paragraph.

VERBALS IN -τέος.

- 115.** Verbals in -τέος imply necessity. They have two constructions :

A. The Personal :

ἀσκητέα ἐστὶ σοι ἡ ἀρετή.
You must practise virtue.
Colenda est tibi virtus.

- B. The Impersonal, the Verbal governing the same Case as its Verb. The Verbal may be singular or Plural :

ἀσκητέον ἐστὶ σοι τὴν ἀρετήν.
ἐπιθυμητέον (-τέα) ἐστὶ σοι τῆς ἀρετῆς.
You must covet virtue.

SYNTAX OF THE COMPOUND SENTENCE.

SUBSTANTIVAL SENTENCES.

INDIRECT STATEMENT.

- 116.** The Indirect Statement quotes words or thoughts not at first-hand (*i.e.* directly), but at second-hand (indirectly).

The Indirect Statement is expressed in three ways:

- A. By the Infinitive after Verbs of *saying* and *thinking*.
- B. By the Indicative or Optative introduced by ὅτι or ὥς, after Verbs of *saying* and *thinking*.
- C. By the Participle, after Verbs of *perceiving*.

Obs. φημί and φάσκω are usually followed by an Infinitive :
εἶπον, *I said*, by ὅτι or ὥς : λέγω, usually by ὅτι or ὥς.

- 117.** A. The Indirect Statement with the Infinitive.
The Subject before, and the Predicate after, the Infinitive are in the Accusative (but see next rule).
Negative οὐ :

τὸν δίκαιον ἄνδρα εὐδαίμονα εἶναι φημι.
I assert that the just man is happy.

οὐδένα οἶμαι δαιμόνων εἶναι κακόν.
I think that none of the deities is evil.

118. But, if the Subject and Predicate of the Infinitive are identical with the Subject of the Principal Verb, they are in the Nominative not the Accusative :

ὁ Ἀλέξανδρος ἔφασκεν Διὸς υἱὸς εἶναι.

Alexander used to declare that he was the son of Zeus.

Διὸς υἱός the Predicate to εἶναι.

The Subject in this case is not expressed, except for the sake of contrast or emphasis. When so expressed, αὐτός (all genders and numbers) is the subject :

Κλεὼν οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν.

Cleon declared that it was not himself, but that other (Nikias) who was general.

νομίζετε αὐτοὶ εἶναι φρόνιμοι.

You think that it is you who are prudent.

But, νομίζετε εἶναι φρόνιμοι.

You think you are prudent.

119. B. Indicative or Optative with ὅτι or ὥς :
Negative οὐ.

To understand this construction, take a Direct Statement, e.g. :

αὐτοὶ μάρτυρές ἐσμεν.

We ourselves are witnesses.

This in Indirect Statement (Reported Speech) of Primary Sequence becomes

λέγουσιν ὅτι αὐτοὶ μάρτυρές εἰσι.

They say that they themselves are witnesses.

Observe that *the person only* is changed.

Again in Indirect Statement of Historic Sequence,

either (1) ἔλεξαν ὅτι αὐτοὶ μάρτυρες εἰεν.

They said that they themselves were witnesses.

or (2) ἔλεξαν ὅτι αὐτοὶ μάρτυρές εἰσι.

Both ways are equally common : (1) is the real Indirect Statement of Historic Sequence : (2) is the Graphic Construction which retains the Mood of the Primary Sequence (*see 79 and 103*).

The rules, therefore, for passing from Direct to Indirect Statement are :

1. The Person is changed (unless people report their own words).
2. The Tense is not changed.
3. The Mood is not changed in Primary Sequence. In Historic Sequence either the Indicative is changed to the Optative, or the Indicative remains unchanged as in Primary Sequence.

Obs. to 3. An Imperfect or Pluperfect Indicative of the Recta must never be changed to the Optative.

λέγει ὡς οὐδέν ἐστιν ἀδικώτερον φήμης.

He says that there is nothing more unjust than rumour.

Recta : οὐδέν ἐστι κ.τ.λ.

εἶπον ὅτι τάλαντον ἔτοιμος εἶην δοῦναι.

I said that I was prepared to give a talent.

Might be ὅτι εἰμί.

εἶπεν ὅτι ἡ πόλις τετείχισται.

He told them that the city was (had been) fortified.

Might be τετειχωμένη εἴη.

ἀπέδειξα ὡς ἐλαία οὐκ ἐνὴν ἐν τῷ χωρίῳ.

I proved that there was no olive tree on my land.

Recta : ἐνὴν (Imperf.); ἐνείη would represent a
Recta ἐνεσσι.

The Optative and the Indicative sometimes are found side by side :

ἔλεγον ὅτι κρατήσουσι καὶ ὁ περίπλους οὐκέτι ἔσται.

They said that they should beat them, and that the passage round the island would no longer be possible.

Recta : κρατήσομεν, καὶ οὐκέτι ἔσται.

120. C. Indirect Statement with Participle.

Negative οὐ.

The Participle is used after Verbs of Perception (ὁρῶ, οἶδα, ἀκούω, etc.):

οἱ Ἕλληνες οὐκ ᾔδεσαν Κῦρον τεθνηκότα.

The Greeks knew not that Cyrus was dead.

The Subject and Predicate will be in the Nominative when identical with the Subject of the Principal Verb : same rule for αὐτός as in 118.

ἑώρων οὐ κατορθοῦντες.

They saw that they were not succeeding.

Obs. Verbs of Perception are also followed by ὅτι and ὡς, etc.

121. Ἄν in Indirect Discourse. When ἄν is found in any of these three forms, the Sentence is Conditional :

ἔφην σε ἀδικῆσαι.

I said that you did wrong.

Recta : ἠδίκησας.

ἔφην σε ἀδικῆσαι ἄν.

I said that you would have done wrong.

Recta : ἠδίκησας ἄν.

ἔλεξαν ὡς πάντ' ἴδοι.

They said that he saw everything.

Recta : πάντα εἶδε.

ἔλεξαν ὡς πάντ' ἂν ἴδοι.

They said that he would see everything.

Recta : πάντ' ἂν ἴδοι.

οἶδά σε ἀδικοῦντα.

I know that you are doing wrong.

Recta : ἀδικεῖς.

οἶδά σε ἀδικοῦντα ἂν.

I knew that you would do wrong.

Recta : ἀδικοῖης ἂν.

INDIRECT QUESTION.

122. The rules for the Indirect Question are the same as for the Indirect Statement (119). The Indicative and Optative only are used in Ordinary Indirect Questions, and not the Subjunctive.

Negative οὐ.

Direct : τίς ἐστι ;

Who is he ?

Indirect, Primary : οὐκ οἶδα ὅστις (or τίς) ἐστί.

I know not who he is.

Indirect, Historic : οὐκ ᾔδην ὅστις (or τίς) εἶη.

I knew not who he was.

ἑρωτῶσιν εἰ λησταί ἐσι.

They ask if they are pirates.

Recta : λησταί ἐστε ;

ἦρετο εἴ τις εἶη ἐμοῦ σοφώτερος.

He asked if any one were wiser than I.

Recta : ἐστί τις αὐτοῦ σοφώτερος ;

ἠπόρουν τί ποτε λέγει ὁ Θεός.

I was at a loss to know what the god meant.

Graphic for τί λέγοι.

ἴστε οἶος ἦν Περικλῆς.

You know what sort of man Pericles was.

Recta : οἶος ἦν ;

- 123.** But if the Direct Question is in the Subjunctive because it is Deliberative, the Subjunctive will be of course retained in the Indirect Primary, or Graphic Historic. Negative μή.

Direct: τί φῶ;

What am I to say?

Indirect, Primary: οὐκ ἔχω ὃ τι (or τί) φῶ.

I know not what I am to say.

Indirect, Historic: οὐκ εἶχον ὃ τι (or τί) $\left\{ \begin{array}{l} (1) \text{ φαίην.} \\ (2) \text{ φῶ (Graphic).} \end{array} \right.$

I knew not what I was to say.

INDIRECT PETITION.

- 124.** The Indirect Petition (Command, Request, Prayer) is in the Infinitive. Negative μή.

δέομαι ὑμῶν συγγνώμην μοι ἔχειν.

I beg you to pardon me.

ἐκέλευσε τοὺς Ἕλληνας εἰς μάχην ταχθῆναι.

He ordered the Greeks to be drawn up for battle.

Some Verbs sometimes take ὅπως (ὅπως μή) with Future Indicative or Optative:

ἀπηγόρευες ὅπως μὴ ἀποκρινοίμην.

You told me not to answer.

Might be ὅπως μὴ ἀποκρινοῦμαι (Graphic).

THE PARTICLE ἄν.

- 125.** Ἄν implies a Condition expressed or not. In Attic it has two distinct uses:

1. When joined to Verbs (Historic Tenses of Indicative, Optative, Infinitive, Participle) it refers to a Condition:

ἀδικοίης ἄν.

You would do wrong (if you should do this).

2. When joined to Pronouns and Conjunctions with the Subjunctive it makes the Sentence Indefinite :

ὅς ἂν βούληται.

Whosoever wishes.

ὅπως ἂν βούλωμαι.

In whatsoever way I wish.

Obs. ἂν (ᾶ) as used above must not be confounded with ᾶν (ᾷ) which is used for εἰάν, ἥν, *if*.

DEFINITE AND INDEFINITE SENTENCES.

126. Definite Sentences take οὐ, Indefinite μή.

In the sentence ταῦτα ἃ βούλονται ἔχουσι, *they have those things which they want*, the antecedent ταῦτα denotes certain *definite* and *known* things, and the sentence is called Definite. But in an Indefinite Sentence (Primary), ἃ ἂν βούλονται ἔχουσι, *they have whatsoever things they want*, the things are *indefinite* and *unknown*—(*any things they want, any things if they want them*).

Indefinite Sentence (Historic) : ἃ βούλωντο εἶχον, *they had whatsoever things they wanted*.

127. When a Sentence is Definite, the Indicative is used ; when Indefinite, the Subjunctive with ἂν is used in Primary Sequence, the Optative without ἂν in Historic. But the Subjunctive with ἂν may be used in Historic Sequence by the Graphic Construction :

οἱ ποὶ στρατηγὸν ἐκπέμψητε οἱ ἐχθροὶ καταγέλωσι.

Whithersoever you send out a general your enemies ridicule you.

Historic : οἱ ποὶ ἐκπέμψαιτε—κατεγέλων.

ἔδόκει ναυτικὸν παρασκευάζεσθαι ὅθεν ἂν δύνωνται.

They resolved to fit out a fleet from whatsoever source they could.

Graphic for ὅθεν δύναιτο.

CONDITIONAL. SENTENCES.

- 128.** A Conditional clause consists of two sentences, one (the Protasis) containing the Condition (*if*): the other (the Apodosis) containing the Consequence: *If you tell the truth, you will never be ashamed.* The dependence of the Consequence on the Condition is the one essential characteristic of all Conditional clauses.

DIFFERENCES BETWEEN CONDITIONAL SENTENCES.

- 129.** 1. The difference of Time. Some refer to the Past, some to the Present, some to the Future: *If you told, if you are telling, if you shall tell—the truth.* This is the most important and permanent difference.
2. The fulfilment of the Condition. No Conditional sentences imply that they are fulfilled, but some imply that they are not fulfilled. *If you had told the truth, you would not have been ashamed—(but you did not tell the truth, ergo, etc.).*
3. Some Conditions refer to Particular acts: *If you lend me your umbrella, I will return it.* These are called Ordinary Conditions. Others refer to acts of Indefinite or Frequentative recurrence:

if means *if ever* ; *If ever I lent you five shillings, you never used to repay me.* These are called General Conditions.

130. Division of Conditional Sentences. Conditional Sentences may be thus divided :

A. ORDINARY CONDITIONS (denoting particular acts).	}	1. Differing in Time only.
		2. Differing in Time, and also implying non-fulfilment of the Condition.
B. GENERAL CONDITIONS (denoting frequentative acts).	}	Differing in Time.

The Protasis takes *μή*, the Apodosis *ού*.

Obs. But if the Apodosis is a Command or Wish (Imperative, or Optative), it will take *μή*.

131. A. 1. Ordinary Conditions differing only in Time.
All that is stated is that the Consequence *does, did, or will* follow from the Condition.

1. Present Time :

<i>εἰ ταῦτα ποιεῖς</i>	<i>ἀδικοῖς.</i>
<i>If you are doing (do) this</i>	<i>you are doing wrong.</i>
<i>Si haec facis</i>	<i>iniuste agis.</i>

2. Past Time :

<i>εἰ ταῦτα</i>	<i>ἐποίεις</i>	<i>ἠδίκησας.</i>
	<i>ἐποίησας</i>	<i>ἠδίκησας.</i>
<i>If you</i>	<i>were doing this</i>	<i>you were doing wrong.</i>
	<i>did</i>	<i>you did wrong.</i>
<i>Si haec</i>	<i>faciebas</i>	<i>iniuste agebas.</i>
	<i>fecisti</i>	<i>iniuste egisti.</i>

3. Future Time :

(a) εἰν (ἦν, ἄν) ταῦτα { ποίησ } ἀδικήσεις.
If you do this (strictly, if you shall do) } *you will do wrong.*
Si haec feceris *iniuste ages.*

(b) εἰ ταῦτα ποιήσεις ἀδικήσεις.
If you shall do this (are to do) } *you will do wrong.*
Si haec facies *iniuste ages.*

(c) εἰ ταῦτα { ποιήσ } { ἀδικήσας ἄν.
 { ποιήσεις } { ἀδικήσεις ἄν.
If you should do this *you would do wrong.*
Si haec facias *iniuste agas.*

(a) (b) (c) are three alternative future forms: (a) may be called the Ordinary Future form; (b) is the most animated or graphic form; (c) is the least animated or graphic; but the three forms differ only in greater or less vividness, or animation, of *expression*.

Note. A Command or Exhortation in the Imper. or Subj. is often the Apodosis instead of the Pres. or Fut. Indic.

132. A. 2. Ordinary Conditions unfulfilled.

1. Present Time (*but see note*):

εἰ ταῦτα ἐποίεις ἡδίκησας ἄν.
If you were doing this, or if you did this } *you would be doing wrong.*
Si haec faceres *iniuste ageres.*

2. Past Time :

εἰ ταῦτα ἐποίησας ἡδίκησας ἄν.
If you had done this (single act) } *you would have done wrong.*
Si haec fecisses *iniuste egisses.*

Note. εἰ with the Imperfect may refer to an act either in Present Time, or to an act in progress, or an

habitual act, in the Past: e.g. (1) *Present Time*: εἰ δε, οὐκ ἂν ἐβαδίζομεν, *if it were (now) raining, we should not be walking*; εἰ ὀβολὸν εἶχον, ἐδίδουν ἂν σοι, *if I had an obol, I would give it you* (but I have not an obol). (2) *Past Time*: εἰ ἐφ' ἵππον ἀνέβαινον, τί ἂν ἔλεγες; *if I had been riding on horseback, or, if I had been in the habit of riding on horseback, what would you have said (been saying)?*

εἰ with Pluperfect denotes a past state: εἰ ἐλελύμην πάλαι ἂν ἀπολώλη, *if I had been set free (at large), I should long ago have been a dead man.*

133. B. General Conditions.

1. Present :

γελάτε	ἢν τισι λουδορηθῶσι.
<i>You (always) laugh,</i>	<i>if ever they abuse anybody.</i>
<i>ridetis</i>	<i>si quos vituperaverunt.</i>

2. Past :

ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν.
But if ever we did not fetch him a thing, he kept on bidding us fetch it.
quod si quid non attuleramus (or afferedamus), afferre iubebat.

Carefully observe this usage of εἰάν with Subjunctive and εἰ with Optative in General Conditions as opposed to Ordinary Future Conditions. The Apodosis in each case makes the difference.

134. MIXED CONDITIONAL CASES.

The Protasis of one form is often found associated with the Apodosis of another form :

ἀθλιώτατος ἂν γενοίμην, εἰ φυγὰς καταστήσομαι.
I should become most miserable, if I shall be reduced to the condition of an exile.

εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα.
If you had not come, we should now be marching against the king.

135. PARTICIPIAL AND RELATIVE CONDITIONAL SENTENCES.

A Participle or Relative Sentence may stand for any type of Protasis: the Apodosis shows what the type is:

ὀλοῦμαι μὴ μαθών.

I shall be ruined, if I learn not.

= ἦν μὴ μάθω (ordinary Future form).

ἃ ἔχοι δοίη ἂν.

Whatever he had, he would give.

= εἴ τινα ἔχοι δοίη ἂν, *if he should have anything,*
 etc. least graphic Future form).

136. POSITION OF ἂν, AND REPETITION OF ἂν.

Though ἂν qualifies the Verb, it is constantly found before and at a distance from the Verb. The truth is that ἂν possesses the power of emphasising the word which it follows, and this is the guide to its position:

τί ἂν λαθὼν διεπραξάμην;

What should I have achieved, if I had eluded observation?

Hence ἂν may be used more than once in the same sentence, sometimes at the very beginning (but never as the first word) of a long paragraph, to let the reader know that the paragraph is conditional, sometimes to emphasise one or more special words:

οὐδ' ἂν εἰ δέκ' ἡματα

στοιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι.

Not even if for ten long days

I should recount, could I complete the tale.

137. OMISSION OF *ἄν* WITH THE APODOSIS.

Just as in Latin a past Indicative is sometimes substituted for a past Subjunctive, so in Greek a past Indicative is sometimes found without *ἄν* in Unfulfilled Conditions. The effect in both languages is to represent as of actual occurrence what in reality is dependent on a Condition and hypothetical :

ταῦτα πράξας ἐκέρδαινον οὐδέν.

If I had done this, I should have been gaining nothing (was not then the gainer).

Certain words and phrases, which in themselves readily suggest a Condition, constantly omit *ἄν* in the Apodosis of unfulfilled Conditions, esp. *χρῆν* or *ἐχρῆν* (*oportebat, debui*), *ἔδει, ἐξῆν* (*poteram*), *καλὸν ἦν* (*melius, satius, aequum erat*), *ἐβουλόμην, ἐκινδύνεον*, etc.

OMISSION OF THE PROTASIS.

The Optative with *ἄν* is often used without a Protasis. It may express a qualified statement (*may, will, would*) ; or *leave given*, e.g. *ἀπίοις ἄν, you may withdraw* ; a *prayer*, e.g. *κλῦοις ἄν ἤδη, hear me now* ; or a *refusal*, οὐκ ἄν βαδίσαιμι, *I will not walk*. Similarly the Imperfect Ind. with *ἄν, ἐβουλόμην ἄν, I could wish, or have wished, vellem*, but *βουλοίμην ἄν, I could wish, velim*.

TEMPORAL SENTENCES.

138. Temporal Sentences are freely expressed by Participles, including the Genitive and Accusative Absolute (see 113, 114).

When they are introduced by Conjunctions, the essential point is to discover whether the Time is Definite or Indefinite.

In Definite Time the date is fixed : e.g. *When Socrates was condemned to death, i.e. B.C. 399.*

In Indefinite Time the date is not fixed. Indefinite Time may be of three kinds :

1. *Indefinite Futurity* (the most common) : e.g. *When you know this thoroughly, you may leave off.* (The date of your perfect knowledge is unknown in the future.)
2. *Indefinite Frequency* : e.g. *Whenever you pay attention, you learn easily.* (The number of times is not fixed.)
3. *Indefinite Duration* (the least common) : e.g. *So long as you are inattentive, you will learn with difficulty.* (The duration is not fixed.)

Definite Time is expressed by the Indicative :

Negative οὐ.

Indefinite Time by the Subjunctive (Primary Sequence), and Optative (Historic) :

Negative μή.

Obs. By the Graphic Construction the Subjunctive is substituted for the Optative.

Temporal Conjunctions with the Subjunctive take ἄν : e.g. ἐπειδάν, ἕως ἄν, πρὶν ἄν. With the Optative the ἄν is dropped : e.g. ἐπειδή, ἕως, πρὶν alone.

'WHEN,' IN DEFINITE TIME.

139. Ἐπεὶ, ἐπειδή with Indicative Imperfect (action contemporary with Principal Verb), Indicative Aorist (action prior to Principal Verb) :

ἐπεὶ ἦσθ' ἐνὶ Δαρείῳ, ἐβούλετό οἱ τῷ παίδι ἀμφοτέρω παρῆναι.

When Darius was ill, he wished both his sons to come to him.

Darius cum aegrotaret, etc.

ἐπειδὴ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα μετεπέμψαντό με.

When an oligarchy had been set up, the Thirty sent for me.

Cum constituta esset dominatio, etc.

Obs. ὅτε cannot introduce a sentence like ἐπεὶ, or ἐπειδὴ. Being a relative particle, it requires some sort of antecedent (e.g. τότε, ποτέ, or an equivalent) to fix the time :

ἦν ποτὲ χρόνος ὅτε θνητὰ γένη οὐκ ἦσαν.

There was once a time when the races of mortal creatures were not in existence.

‘AS SOON AS,’ ‘DIRECTLY,’ IN DEFINITE TIME.

140. Ἐπεὶ or ἐπειδὴ with τάχιστα, ὥς, or ὡς τάχιστα, Indicative Mood :

οἱ τριάκοντα ἡρέθησαν ἐπεὶ τάχιστα τὰ τεῖχη καθήρηθη.

The Thirty were appointed immediately the walls were razed.

Ut (ubi, simul atque) diruti sunt muri.

‘WHENEVER,’ ‘AS SOON AS’ ‘AS OFTEN AS,’
IN INDEFINITE TIME.

141. A. Subjunctive (Primary Sequence) with ἐπειδάν, ὅπταν :

ἐπειδάν διαπράξωμαι ἃ θέλω, ἤξω.

When (as soon as) I have accomplished (shall have) my purpose, I will return.

Cum (ubi) confecero, etc.

Indefinite Futurity.

μαινόμεθα πάντες, ὅπταν ὀργιζώμεθα.

We are madmen all whenever we are angry.

Indefinite Frequency.

B. Optative (Historic Sequence) with *ἐπεί, ἐπειδή, ὁπότε* :

ὁπότε εὖ πράσσοι πόλις, ἔχαιρε.

Whene'er the realm was prosperous, he used to rejoice.

Indefinite Frequency.

‘SINCE,’ IN DEFINITE TIME.

142. *Ἐξ οὗ* with the Indicative :

ἐξ οὗ τὰ ξενικὰ στρατεύεται, τοὺς φίλους νικᾷ.

Ever since the mercenaries have been serving, he has been conquering his friends.

Ex quo militant, etc.

‘WHILST,’ IN DEFINITE TIME.

143. *Ἔως, ἐν ᾧ, ἐν ὅσῳ, ὅσον χρόνον*, with Indicative :

ἔως ἔτι νέος εἰμι τὴν ψυχὴν γυμνάζω.

While I am still young, I train my mind.

Dum puer sum.

Definite Duration.

‘WHILST,’ ‘SO LONG AS,’ IN INDEFINITE TIME.

144. Same Conjunctions and *ἄν* with Subjunctive (Primary Sequence) :

ἕωςπερ ἂν ἐμπνέω, οὐ μὴ παύσωμαι φιλοσοφῶν.

Just so long as I breathe, I will never give up philosophy.

Dum spirabo.

Indefinite Duration.

The Optative is thus used only in Oratio Obliqua.

‘UNTIL,’ IN DEFINITE TIME.

145. *Ἔως, ἔστε, μέχρι, ἄχρι (μέχρι οὗ, ἄχρι οὗ)* with Past Indicative :

ταῦτα ἐποίουν μέχρι σκότος ἐγένετο.

They were doing this, until darkness came on.

Quoad (donec) nox eos oppressit.

'UNTIL,' IN INDEFINITE TIME.

146. A. Same Conjunctions and *ἄν* with Subjunctive (Primary Sequence):

μέχρι δ' ἄν ἐγὼ ἦκω αἱ σπονδαὶ μενόντων.
Until I return let the armistice continue.
Donec (quoad) rediero.

Indefinite Futurity.

B. Same Conjunctions with Optative (Historic Sequence):

σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα.
They made an armistice (to last) until the terms were
(should be) announced.
Donec (quoad) renuntiatae essent condiciones, etc.

Indefinite Futurity.

THE CONJUNCTION *ἢ*.**147.** *ἢ* differs from other Temporal Conjunctions in being used with the Infinitive, as well as with the Finite Moods.

ἢ is used with the Infinitive after an Affirmative Principal Sentence; with the Indicative, Subjunctive, and Optative after a Negative Principal Sentence.

With the Indicative, Subjunctive, and Optative *ἢ* is used after Negative Sentences exactly as *ἕως*, *ἕστε*, etc. (**145**, **146**), are used after Affirmative Sentences.

The following Table shows the ordinary Attic use of *ἢ*:

A. After Affirmative Sentences, *πρὶν* with Infinitive.

B. After Negative Sentences, { 1. *πρὶν* with Indicative in Definite Time.
2. *πρὶν* with Subjunctive and Optative in Indefinite Time.

A. *Πρὶν* with Infinitive :

πρὶν μὲν πεινῆν ἐσθίεις, πρὶν δὲ διψῆν πίνεις.
You eat before being hungry, you drink before being thirsty.

B. 1. *Πρὶν* with Indicative :

οὐκ πρότερον ἐπαύσαντο πρὶν Μεσσηνίου ἐξέβαλον.
They did not leave off until they had expelled the Messenians (and then they did leave off).

B. 2. *Πρὶν* with Subjunctive :

οὐκ ἀποκρινοῦμαι πρότερον, πρὶν ἂν πίθωμαι.
I will not reply before (or until) I hear.
Indefinite Futurity.

With Optative (mostly in Obliqua, or after another Optative) :

ἀπηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλησθεῖη θηρῶν.
He forbade any one to shoot until Cyrus had had his fill of the chase.

Indefinite Futurity.

ὄλοι μὴπω πρὶν μάθοιμι.
Perish not yet, until I learn.

Indefinite Futurity.

148. **Ἄν* omitted with the Subjunctive. Sometimes both in Prose and in Poetry *ἄν* is omitted in Temporal Sentences :

ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.

Till thou shalt learn alike both joy and sorrow.

149. The Subjunctive instead of the Optative (Graphic Construction) :

ἐβούλευσαν φυλάσσειν αὐτοὺς μέχρι οὗ τι συμβῶσι.

They determined to keep them until they came to some arrangement.

For *μέχρι οὗ* *ἐξυμβαῖεν*.

CONCESSIVE SENTENCES.

150. Concessive Sentences are often expressed by Participles alone, including the Genitive and Accusative Absolute. But *καίπερ* with a Participle is one of the commonest forms of Concessive Sentence. Negative *οὐ*.

καίπερ ὄντες οὐ δεινοὶ μεμνήσθαι, μνημονεύετε.

Although you are not quick at remembering, remember.

151. *Καί* added to *ἐάν*, *ἤν*, *εἰ*, makes any type of Conditional Sentence also Concessive, if the Sentence is Affirmative. But if Negative *οὐδὲ* (*μηδὲ*) *ἐάν*, *ἤν*, *εἰ*.

When *καί* stands first (*καὶ ἐάν*, *καὶ εἰ*) it emphasises the whole condition (*even if, under extreme circumstances*) : *ἐάν καί*, *εἰ καί* is less emphatic, (*although*), or the *καί* may emphasise only some particular word which it precedes.

FINAL SENTENCES.

152. The final Conjunctions are *ἵνα*, *ὥς*, *ὅπως* (*ἵνα μή*, *ὥς μή*, *ὅπως μή* in Negative Sentences). In

Primary Sequence the Subjunctive, in Historic the Optative ; but the Subjunctive may be substituted for the Optative by the Graphic Construction.

τὸν κακὸν δεῖ κολάζειν ἵν' ἀμείνων ᾗ.

It is necessary to punish the criminal in order that he may reform.

παρακαλεῖς ἰατρὸν ὅπως μὴ ἀποθάνῃς.

You call in a doctor that you may not die.

Obs. ἄν sometimes goes with ὥς or ὅπως (not with ἵνα), without perceptibly affecting the meaning.

ἵνα (less commonly ὥς and ὅπως) goes with the past tenses of the Indicative to denote an Unfulfilled Purpose (compare Unfulfilled Conditions) :

ἀξιὸν ἦν παρῆναι ἵνα ἤκουσας.

It was worth being present in order that you might have heard (which you did not).

153. Final Sentences are often expressed by a Future Participle, often with ὥς (*as if intending*):

πρέσβεις ἔπεμψαν ταῦτα ἐροῦντας.

They sent envoys to say this.

ὥς seldom follows Verbs of Motion.

154. Also by the Relative ὅστις (less commonly ὃς) with the Future Indicative (Primary), Future Optative or Indicative (Historic) :

πρεσβείαν πέμπετε ἥτις ταῦτ' ἐρεῖ.

Send a deputation to say so.

Historic : ἐπέμψατε ἥτις ἐρεῖ (the Future Indicative being almost invariably here used in Historic sequence, and not the Optative).

Obs. τοῦ with the Infinitive is also used, though rarely, in a Final sense. In the New Testament this construction is common.

MODAL SENTENCES WITH ὅπως, ὅπως μή AND THE FUTURE.

155. "Ὅπως, ὅπως μή are used after Verbs of *considering, striving, and contriving* (σκοπῶ, βουλεύω, ἐπιμελούμαι, πράσσω, μηχανῶμαι) with the Future Indicative (Primary), and the Future Optative or Indicative (Historic).

Cf. Latin *curo, enitor, efficio* with *ut* or *ne* and Subjunctive :

φρόντιζε ὅπως μηδὲν ἀνάξιον σαυτοῦ πράξεις.
See that you do nothing unworthy of yourself.
Vide ne quid agas, etc.

ἐπεμελείτο ὅπως μὴ ἄσιτοι ἔσονται.
He took precautions that they should not be without food.

Graphic : ἔσονται.

The Principal Verb may be omitted, chiefly in dialogue :

ἀλλ' ὅπως ἀνὴρ ἔσει.
Come, be a man !

Note. The Subj. or Opt. (Pres. and Aor.) are also used after ὅπως, ὅπως μή, but not so often as the Future.

VERBS OF FEARING WITH μή AND μή οὐ.

156. Verbs of fearing, and also Verbs denoting *caution, anxiety, suspicion*, take the following constructions :

δέδοικα, δεινόν ἐστι, ἀθρῶ, ὑποπτεύω, etc.

δέδοικα μὴ ταῦτα γένηται.
I fear that this will happen.
Vereor ne haec fiant.

δέδοικα μὴ οὐ ταῦτα γένηται.

I fear that this will not happen.

Vereor ut (ne non), etc.

ἐδεδοίκειν μὴ (μὴ οὐ) ταῦτα γένοιτο (Graphic, γένηται).

δέδοικα μὴ οὐχ ὅσιον ᾗ.

I fear it will (may) be impious.

157. These Verbs also take the Indicative with a difference of meaning :

δέδοικα μὴ ἁμαρτάνῃς.

I fear you will make a mistake.

But μὴ ἁμαρτάνεις, *that you are making a mistake*, μὴ ἥμαρτες, *that you made a mistake*, etc. (See 203.)

CONSECUTIVE AND RESTRICTIVE SENTENCES.

158. "Ὡστε with the Indicative states the Consequence as an independent fact. Negative οὐ.

εἰς τοῦτο ἦλθον ὥστε οὐκ ἐξήρκεσεν αὐτοῖς ἡ κατὰ γῆν ἀρχή.

To such a pitch did they come that their empire by land did not satisfy them.

ὥστε with the Infinitive explains what must be the natural Consequence without affirming or denying it as a fact. Negative μή.

οὐχ οὕτως ἄφρων εἰμὶ ὥστε βούλεσθαι ἀπεχθάνεσθαι.

I am not so senseless as to wish to be disliked.

159. Consecutive Sentences are also expressed by the Relative Pronouns οἷος, ὅσος with the Infinitive. Negative μή.

τοιούτός εἰμι οἷος πείθεσθαι λόγῳ.
I am of such a disposition as to listen to reason.
 *is qui rationi paream.*

Also by ὅστις with the Indicative. Negative μή.
 τίς οὕτως εὐήθης ὅστις ἀγνοεῖ ταῦτα ;
Who is such a simpleton that he is ignorant of this ?

160. Restrictive (or Limitative) Sentences are expressed by ὥστε, ἐφ' ᾧ, ἐφ' ᾧ τε with the Infinitive. Negative μή.

ἐξῆν αὐτοῖς ἀρχειν ὥσθ' ὑπακούειν τῷ βασιλεῖ.
It was in their power to rule on condition of obeying the king.
 *ita imperare ut oboedirent.*

ἀφίεμέν σε ἐφ' ᾧ τε μηκέτι φιλοσοφεῖν.
We acquit you on the understanding that you no longer pursue philosophy.

Graphically ἐφ' ᾧ, ἐφ' ᾧ τε may take the Future Indicative. Negative μή.

ἐυνέβησαν ἐφ' ᾧ τε ἐξίασιν ἐκ Πελοποννήσου.
They surrendered on condition that they should leave the Peloponnese.

CAUSAL SENTENCES.

161. Causal Sentences are expressed in many ways :

1. By ἐπεί, ἐπειδή, ὥς with the Indicative. Negative οὐ.

ἐπειδὴ οὐκ ἔλαβον τὸ χωρίον ἀπεχώρουν.
Since they did not capture the place, they retired.

Obs. ὅτι and διότι cannot introduce a Causal Sentence ; they explain and give the reason for the Principal Sentence.

τριήρης διὰ τοῦτο φοβερὸν ἐστὶν ὅτι ταχὺ πλεῖ
A trireme is formidable for this reason, because it sails fast.

ἐπεὶ and ὥς also give a reason, but ὥς a reason existing in the mind (subjectively) *as knowing, thinking that, on the ground that* (like *quod* with the Subjunctive in Latin).

162. 2. By Relative Pronouns ὅς, ὅς γε, ὅστις, ὅστις γε with the Indicative (cf. Lat. *quippe qui*):

κακούργος εἰ ὅστις τοῖς κακούργοις βοηθεῖς.
You are an evildoer since you are assisting evildoers.
 *qui adiuvēs.*

163. 3. By Participles, often with ἄτε, ὥς, οἷα:

ὁ Κύρος, ἄτε παῖς ὢν, ἤδετο τῇ στολῇ.
Cyrus, as he was a boy (boy-like), was charmed with his dress.

ἄτε gives a fact as a reason; for ὥς see 161.

164. 4. By κατὰ with Accusative (κατὰ φιλίαν, *on the ground of friendship*: by διὰ with Accusative or Accusative and Infinitive, διὰ τὴν ξυμμαχίαν, *because of their alliance*; διὰ τὸ ξυμμάχους αὐτοὺς εἶναι, *because they were allies*: or by τῷ with the Infinitive.

A WISH.

165. A Wish referring to the Future, and therefore capable of fulfilment, is expressed by the Optative, either alone, or with εἴθε, εἰ γάρ (in Poetry with εἰ, πῶς; πῶς ἂν;). Negative μή.

ὦ παῖ γένοιτο πατὴρς εὐτυχέστερος.
Boy, may'st thou prove more fortunate than thy father!

μὴ ζῶην μετ' ἀμουσίας.
May I not live without culture!

166. An unfulfilled Wish is expressed by εἴθε, εἰ γάρ and the Imperfect Indicative (Present Time); Aorist Indicative (Past Time):

εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας.

Would that thou had'st, O mother, better judgment!
(but thou hast not).

εἴθε σοι, ὦ Περικλεῖς, τότε συνεγενόμην.

Would I had been with you then, Pericles!

Also ὄφελον with Infinitive; εἴθε, εἰ γάρ, ὥς (in Poetry) may accompany ὄφελον.

PREPOSITIONS.

167. Prepositions were originally Adverbs of place: e.g. ἀνά, *throughout*. In Homer they are still freely so used; in Attic a few traces of their old Adverbial use have survived: e.g. ξύν, *jointly*; πρὸς, *besides*.
168. Prepositions have two uses: (1) They are joined in Composition with Verbs (also with Adjectives and Substantives); (2) They serve as links between the oblique cases of Nouns or Pronouns and Verbs (also Adjectives and Substantives).
169. A Preposition with the Accusative denotes *Direction to*, or *Extension over*.
A Preposition with the Genitive denotes *Connection with*, or *Separation from*.
A Preposition with the Dative denotes *close Nearness to*, or *Rest at*.
170. The Case modifies the meaning of the Preposition, not the Preposition that of the Case: e.g. παρὰ, *by the side*; (1) παρὰ σε, *to your side*; (2) παρὰ σου, *from your side*; (3) παρὰ σοι, *by your side*.

171. Verbs of Rest are used with Prepositions expressing motion : e.g. ἀπό, *away from* ; ἐβόασεν ἀπὸ πέτρας σταθείς, *he shouted from the rock, standing on it*, i.e. *he shouted on the rock*. This is known as the Constructio Praegnans.

172. 1. Prepositions which take one Case :

A. Accusative : ἀνά, εἰς, ὡς (ἀμφί in Prose).

B. Genitive : ἀντί, ἀπό, ἐξ, πρό.

C. Dative : ἐν, σύν.

2. Prepositions which take two Cases :

Accusative and Genitive : διά, κατά, ὑπέρ (μετά in Prose).

3. Prepositions which take all three Cases :

ἀμφί, ἐπί, μετά, παρά, περί, πρὸς, ὑπό.

173. The Spurious Prepositions are those which can be joined with Cases, but cannot be used in Composition : e.g. ἀνευ, ἔνεκα, ἕκατι, χωρίς, ἄχρι, μέχρι, ἄμα, ὁμοῦ, and others.

Caution.—Only a few common and dominant meanings are given. It is impossible to give one-tenth of the uses of Prepositions in a short Syntax. It is unsafe to give the Preposition and Case without the Verb : here this is sometimes done for brevity's sake.

WITH ACCUSATIVE ONLY.

174. Ἀνά, *up to, through* ; opposed to κατά :

ἀνὰ τὸν ποταμὸν, *up stream* ; ἀνὰ τὴν Ἑλλάδα, *throughout Greece*.

Phrases : ἀνὰ κράτος, *with all one's might* ; ἀνὰ ἑκατόν, (distributively) *by hundreds*.

N.B.—ἀνα, *up ! arise ! sursum*.

With Dative *upon*, only in Poetry.

175. *Εἰς, ἐς, into, to*, opposed to *ἐξ*.

- (1) Motion : διέβησαν ἐς Σικελίαν, *they crossed into Sicily*. (2) Time : ἐς ἐμέ, *up to my time*. (3) Numbers (amounting to) : ἐς δραχμὴν διαδοῦναι, *to distribute as much as a drachma*.

Phrases : εἰς δύναμιν, *to the extent of one's ability* ; ἐς τὸδε, *for this purpose* ; εἰς Ἀπολλῶνος, *to Apollo's (temple)* ; εἰς τέσσαρας, *four deep*.

176. Ὡς, *to* (with persons only).

ὥς Ἀγιν ἐπρεσβεύσαντο, *they sent an embassy to Agis*.

WITH GENITIVE ONLY.

177. Ἀντί, *instead of, in exchange for* (its original sense, *over against*, is not Attic).

κακὰ πράττει ἀντ' ἀγαθῶν, *he does evil instead of good*.

Phrase : ἀνθ' ὧν, ἀνθ' οὗτου ; *wherefore ? for what reason ? (rarely, because)*.

178. Ἀπό, *away, off, from*, parallel with *ἐξ*.

- (1) Place : ἀπὸ Σικελίας, *away from Sicily*. (2) Time : ἀπὸ τῶν σίτων, *after meals*. (3) Remote Descent : ἀπὸ θεῶν γεγονότες, *descended from gods*.

More rarely of Material, Means, Cause.

Phrases : ἀπὸ σκοποῦ, *wide of the mark* ; τὸ ἀπὸ τοῦδε, *henceforth* ; οἱ ἀπὸ Πλατῶνος, *the school of Plato* ; ἀπὸ τοῦ αὐτομάτου, *by chance*.

179. Ἐκ, *ἐξ, out of*, opposed to *εἰς* : parallel with *ἀπό*.

- (1) Place : ἐκ Σπάρτης, *out of Sparta* ; πόλιν ἐκ πόλεως ἀλλάττειν, *to change city after city*. (2) Time : ἐξ οὗ (sc. χρόνου), *ever since* ; ἐκ δακρύων γελᾶν, *to laugh after tears*. (3) Near Descent : ἐξ ἀγαθῶν, *born of good parents*.

More rarely of Material, Agent, Cause, Means, Dependence upon.

Phrases : Many cases of Constructio Praegnans, τὰ ἐκ τῆς χώρας ἐσεκομίσαντο, *they brought in their property which was in the country* ; ἐκ δεξιᾶς, *on the right* ; ἐκ βίας, *by force*.

180. Πρὸ, *in front of, before, in preference to.*

(1) Place: πρὸ Μεγάρων, *in front of Megara*. (2) Time: οἱ πρὸ ἡμῶν, *our forefathers*. (3) πρὸ τῶν βελτίστων, *in preference to the best things*.

Phrase : πρὸ πολλοῦ ποιεῖσθαι, *to value greatly*.

WITH DATIVE ONLY.

181. Ἐν (poet. εἰν, ἐνί, εἰνί), *in, within, among.*

(1) Place : οἱ ἐν Μυκάλῃ Ἕλληνες, *the Greeks at Mycale* ; ἐν τῷ Εὐξείνῳ, *on the Euxine*. (2) Time : ἐν ταῖς σπονδαῖς, *during the truce*. (3) Engaged in : οἱ ἐν τοῖς πράγμασι, *ministers of state*. (4) Dependent upon : ἐν θεῷ οὐκ ἐν ἐμοί, *it rests with God, not with me*.

Phrases : ἐν Αἰδου, *in Hades* ; ἐν ὀφθαλμοῖς ὄραν, *to see with (originally, in) the eyes*.

182. Σύν (old Attic ξύν), *together with, i.e. as well as*. Compare with μετὰ.

σὺν τῷ ἀδελφῷ, *with his brother* ; σὺν τῷ νόμῳ, *in accordance with the law* ; σὺν Θεῷ, *with God's help, please God*.

Obs. In Attic the use of σύν, except in a few phrases like σὺν θεῷ, is confined to poetry : in prose μετὰ with the Genitive is used. Xenophon, whose syntax is peculiar, is practically the only Attic prose writer who retains the earlier and poetic use of σύν with the Dative, writing, for instance, σύν τινι μάχεσθαι, where any other prose writer would use μετὰ τινος.

WITH ACCUSATIVE AND GENITIVE.

183. Διά (old and poetic, διαί), *between, apart, through.*

A. With Genitive :

- (1) Place : διὰ Χαλύβων, *through the (country of the) Chalybes* ; (distributively) διὰ δέκα ἐπάλλξεων, *at every ten battlements.* (2) Time : δι' ὅλου τοῦ αἰῶνος, *throughout the whole of life* ; also *after*, and distributively. (3) Causal : δι' ἐρμηνέως, *by means of an interpreter.*

Phrases (very numerous, many like adverbs) : διὰ φιλίας (ἔχθρας) ἰέναι τινί, *to be friendly with any one* ; δι' ὀργῆς, *angrily* ; διὰ τάχους, *quickly.*

B. With Accusative : *because of, owing to :*

δι' ἀρετὴν, οὐ διὰ τύχην ἐνίκησαν, *they conquered owing to (through) valour, not chance.* Also, *with the help of* (common in the orators).

Phrases : εἰ μὴ διὰ (σε), *had it not been for (but for) you* ; διὰ ταῦτα, *because of this, on this account* ; but τοῦτου ἕνεκα, *for the sake of this.*

184. Κατά (old form καταί), *down, opposed to ἀνά.*

A. With Genitive :

- (1) Place : κατὰ τῆς πέτρας, *down from the rock, or, down on the rock (also down under).* (2) Against : οἱ καθ' ἡμῶν λόγοι, *arguments against us* ; cf. κατηγορῶ, καταγινώσκω with Genitive.

B. With Accusative, close proximity or connexion :

καθ' ἀρπαγὴν, *in quest of plunder* ; κατὰ Λακεδαιμονίους ταχθῆναι, *to be posted opposite the L.* ; κατὰ γῆν καὶ κατὰ θάλασσαν, *(throughout) by land and sea.*

Phrases (very numerous, many adverbial) : καθ' ἓνα, *one by one* ; καθ' ἡμέραν (in dies), *day by day* ; τὰ

κατὰ τὴν πόλιν, (*belonging to*) *public affairs, politics* ;
κατὰ νοῦν, *to one's liking* ; κατ' ἀρχήν, *originally* ;
κατὰ δύναμιν, *to the best of one's ability* ; κατὰ
κράτος, *by force (per vim)* ; κατὰ μικρόν, *little by
little* ; κατὰ τὸν Πλάτωνα (*of contemporary time*).

185. Ὑπέρ, *above, over, beyond*.

A. With Genitive :

(1) Place : ὑπὲρ γῆς, *above the earth* ; ὑπὲρ Αἰγύπτου,
beyond Egypt (in the interior). (2) In defence of :
ὑπὲρ πάντων ἀγών, *a contest in defence of all*. Also,
on account of, instead of, concerning (like περί).

B. With Accusative : chief meaning *beyond, in excess of* :

ὑπὲρ ἀνθρώπων τοῦτο, *this is beyond the power of man*.
Also of Place, *beyond*, and of Time, *before*.

WITH THE THREE CASES.

186. Μετά, *with, among, between, after*. In Attic chiefly with the Genitive.

A. With Genitive : *in the company of*, μετὰ ξυμμάχων
*κινδυνεύειν, to run risks in common with allies, so, on
the side of, associated with* ; οἱ μετὰ τινος, *one's com-
panions*.

B. With Accusative : μετὰ θεούς, *next to the gods,
secundum deos* ; μετὰ ταῦτα, *next to, after this* ; μεθ'
ἡμέραν, *interdiu, in the daytime*.

C. With Dative (only Epic and Poetic), *among, in the
presence of*.

187. Ἀμφί, *on both sides, about, around*. Compare with περί.
In Attic Prose it is used practically with the
Accusative only.

A. With Genitive : (wholly Epic, Ionic, Poetic), *con-
cerning, round about*.

B. With Dative : (wholly Epic, Ionic, Poetic), *among, concerning, by reason of.*

C. With Accusative : ἀμφὶ ἀγορὰν πλήθουσιν, *about full-market time (i.e. forenoon)*; τὰ ἀμφὶ τὸν πόλεμον, *the arts of war.*

Also (rarely and in poetry) *near to, concerning.*

Phrase : οἱ ἀμφὶ Πλάτωνα, *the school of Plato.* (See *περί.*)

188. Ἐπὶ, *on the surface of, upon, by, to.*

A. With Genitive :

(1) Place : ἐφ' ἵππου, *on horseback* ; ἐπ' οἴκου, *home-wards.* (2) Time : ἐπὶ Κύρου βασιλεύοντος, *in the reign of Cyrus* ; ἐπ' ἐμοῦ, *in my time.* Also, *set over, or engaged in, dependent upon, in the case of, called after.*

Phrases (very numerous) : ἐφ' ἑαυτοῦ, *by oneself, i.e. independently or spontaneously* ; ἐπὶ τεττάρων, *four deep.*

B. With Dative, much as with Genitive, but denoting closer connexion :

(1) Place : ἐπὶ τῇ κεφαλῇ, (*fitting*) *on the head* ; ἐπὶ Στρυμόνι, *on or near the Strymon.* (2) Circumstance : ἐπ' ἐξυργασμένοις, *with the deed done (i.e. when done and over).* (3) Addition : πῆματα ἐπὶ πῆμασι, *woe on woe.* (4) Cause : ἐπὶ τίνι χαίρεις; *what do you rejoice at?* (5) Condition : ἐπὶ τούτῳ ἄπειμι, *on this condition I will go away* (so ἐφ' ᾧ, ἐφ' ᾧ τε). (6) Motive : ἐπὶ τῇ ἐμῇ διαβολῇ, *with a view to slander me.* (7) Price : ἐπὶ πόσῳ; *for (at) what price?* Also *after* (in Time) : *in the power*

of, and many other meanings, for which see Lexicon.

Phrases: τὰ ἐπὶ τούτοις, *the next step*; τὸ ἐπ' ἐμοί, *so far as in me lies*.

C. With Accusative: (1) Direction; (2) Extension over:

(1) ἐπὶ τὸν ἵππον ἀναβαίνειν, *to mount (ride) on horse-back*; ἀρχὴν ἐπὶ ἀρχήν, *kingdom against kingdom*.
(2) ἐπὶ πολλὰ στάδια, *over many stades*; ἐπὶ τρεῖς ἡμέρας, *for the space of three days*. Also, *for the purpose of*.

Phrases: ἐπὶ δεξιᾷ, *to the right*; τὸ ἐπ' ἐμέ, *so far as concerns me*.

189. Παρά (poet. παραί, πάρ), *by or to the side of*.

A. With Genitive: *coming from the side of*:

ἐξελθεῖν παρὰ τινος, *to come out of a person's house*.

B. With Dative: *by the side of, near, with, among*:

καταλύειν παρὰ τινι, *to lodge at a person's house*; παρ' ὑμῖν, *among your number*.

Phrase: παρ' ἐμοί, *me iudice*.

C. With Accusative: (1) Motion to the side of;
(2) Motion or Extension alongside; *side by side*,
and so of Comparison and Connexion:

(1) παρ' Ἀθηναίους πέμπειν, *to send to the Athenians*;
(2) ἡ παρὰ θάλασσαν Μακεδονία, *the coast of Macedonia*; (3) παρ' ἀλλήλα, *set side by side, compared with*.

Many other meanings: Time, παρ' ὅλον τὸν βίον, *during the whole of one's life*; παρὰ δύναμιν, *beyond one's strength*; παρὰ νόμους, *contrary to the laws*; παρὰ τὴν ἑαυτοῦ ἀμέλειαν, *owing to one's own neglect*;

(of limit reached), παρὰ μικρὸν (πολὺ) ἔλθεῖν, *to come within a little, i.e. to have a narrow escape.*

Phrases: παρ' ἡμέραν, *as each day comes*; παρ' οὐδὲν ποιεῖσθαι, *to hold of no account.*

190. Περί, *round about, beyond, over.*

A. With Genitive. The Object about which, only in Poetry of Place:

ἀγωνίζεσθε περὶ ἀρετῆς, *strive for (after) excellence, often, to care, fear, speak, hear about.*

Phrase: περὶ πολλοῦ (οὐδενὸς) ποιεῖσθαι or ἡγεῖσθαι, *to think of great moment.*

B. With Dative; rare in Prose, chiefly of Place, *close round*; seldom of the Object:

δακτύλιον περὶ τῇ χειρί, *a ring on the finger.*

Phrase: περὶ φόβῳ (χάρματι), *for fear (joy), in Poetry.*

C. With Accusative:

(1) Place: ἡ περὶ Λέσβον ναυμαχία, *the sea-fight near (off) Lesbos.* (2) Time: περὶ τούτους τοὺς χρόνους, *about this period*; (3) *busied about, with reference to, in the matter of*, e.g. σπουδάζειν περὶ τι, *to be busy about* (very common usages).

Phrases: οἱ περὶ τινα, *a person's retinue*; οἱ περὶ Πλάτωνα, *the school of Plato* (see ἀμφί).

191. Πρὸς (προτί, ποτί), *towards, in front of, besides.*

A. With Genitive; many meanings, generally *looking towards, with reference to*:

(1) πρὸς Σικυῶνος τείχος, *the wall facing Sicyon*; (2) πρὸς θεῶν, *in the sight of (by) the gods*; (3) πρὸς σε πατρός, *by thy father (I implore thee), per te deos oro*; (4) πρὸς πατρός, *(descended from) on the father's*

side ; (5) πρὸς ἱατροῦ σοφοῦ, *like (it is the part of) a wise physician* ; (6) πρὸς ἐχόντων, *in favour of the rich* ; (7) πρὸς ἐμοῦ, *at my hands*.

B. With Dative : rest near :

(1) πρὸς ταῖς πηγαῖς τῶν ποταμῶν, *near the sources of rivers (also, in the presence of persons)* ; (2) *in addition to* ; πρὸς τούτοις, *in addition to this, besides*.

C. With Accusative : (1) motion towards, (2) Relation or Connexion with (a very free usage) :

(1) πρὸς τὴν γῆν φεύγειν, *to flee to the shore* ; (2) εἰπεῖν πρὸς τινα, *to speak before (to) any one* ; λογίζεσθαι πρὸς ἑαυτόν, *to consider with oneself*. Also of *dealing with, with reference to*.

Phrases : πρὸς ἑσπέραν, *towards evening (of time)* ; πρὸς τὴν φήμην, *on hearing the news* ; πρὸς ταῦτα, *therefore* ; πρὸς τί, *wherefore?* πρὸς βίαν, *by force* ; πρὸς ὀργήν, *angrily*.

192. Ὑπό (old form ὑπαί), *under*.

A. With Genitive : (1) *under*, (2) *under the power or influence of* :

(1) of Place : ὑπὸ γῆς, *under the earth (less commonly, from under)* ; (2) of the Agent or Cause : ὑπὸ τῶν Ἑλλήνων ἐνικήθησαν, *they were beaten by the Greeks* ; ὑπὸ νόσου (ὀργῆς), *in consequence of (from) illness, etc.* ; (3) of accompanying circumstances, ὑπὸ σιγῆς, *to the sound of pipes*.

Phrase : ὑφ' ἑαυτοῦ, *of oneself, sponte*.

B. With Dative :

ὑφ' ἡλίου, *under the sun* ; ὑπὸ νόμοις, *under the power of the laws* (these two meanings as with Genitive, but less common).

- C. With Accusative. Motion or Extension under, or under the power of.

ἀνεχώρησαν ὑπὸ τὸ τεῖχος, *they retired under the wall* ; ὑφ' ἑαυτὸν ποιέσθαι, *to bring under one's own power* (also, ὑφ' ἑαυτῷ ποιέσθαι). Also of Time, ὑπὸ τὸν σεισμόν, *about the time of the earthquake* ; ὑπὸ νύκτα, *at nightfall, sub noctem*.

THE NEGATIVES.

- 193.** Οὐ *contradicts* or *denies* a statement, e.g. ταῦτα οὐκ ἐγένετο, *these things did not occur*.

Μὴ *deprecates* or *repudiates* ; ταῦτα μὴ γένοιτο, *may this not occur !*

Hence μὴ *forbids* ; μὴ ταῦτα λέξης, *do not say this* : and denotes *apprehension, surmise, or fear of something happening*, whether in an independent sentence as above, or when joined as a subordinate sentence to a principal verb denoting fear, etc. (see **156** and **203**).

Οὐ thus denies *definite statements of facts*, μὴ denies *thoughts, and all indefinite statements*. This rule applies equally to Principal and to Subordinate Sentences. The fact of a sentence being in the Recta or Obliqua has nothing to do with the use of οὐ or μὴ.

Οὐ PRIVATIVE.

- 194.** Οὐ gives an affirmative word exactly the opposite meaning :

οὐ φημι, *I say not (nego)* ; οὐκ ἔω, *I forbid* ; τὰ οὐ καλά, *wrong, immorality*.

- 195.** With Adjectives, Participles used as Adjectives, Substantives, and Adverbs.

Οὐ is used when definite individuals or classes are mentioned :

οἱ οὐκ ἀγαθοὶ πολῖται.
*Those (particular) citizens
who are not good.*

οἱ οὐ πιστεύοντες.
*Those who do not believe.
Ii qui non credunt.*

Μή when indefinite individuals or classes are mentioned, so that the expression is virtually conditional or consecutive :

οἱ μὴ καθαροὶ τὰς χεῖρας.
*All who are of impure
hands.*

οἱ μὴ πιστεύοντες.
*Any who do not believe.
Si qui non credunt.*

WITH PARTICIPLES.

196. Οὐ when the Participle states a fact, especially when Causal :

οὐ πιστεύων.
*Because he does not be-
lieve.*

οὐ when the Participle is used in Indirect Statement (see 120).

Μή when the Participle is Conditional :

μὴ πιστεύων.
If he does not believe.

WITH RELATIVES.

197. Οὐ when the Antecedent is definite :

οὐχ εὑρον ἃ ἐζήτουν.
*I did not find the things
that I was searching
for.*

Μή when the Antecedent is indefinite :

ἃ μὴ οἶδα οὐδὲ οἶομαι
εἰδέναι.
*Whatever I know not I
do not fancy I know.*

ὅς (or ὅστις) ἂν μὴ θέλῃ, ὅς
(ὅστις) μὴ θέλοι, see Inde-
finite Sentences (126-7).

WITH THE INFINITIVE.

198. *Mḗ* is the regular negative with the Infinitive, except in Indirect Statement, when *οὐ* is used. An Infinitive used as a Substantive also takes *μή*.

ἔφη οὐκ ἐκβῆναί με ἐκ τοῦ πλοίου. <i>He said that I did not leave the ship.</i>	αἰσχρὸν μὴ ἀληθεύειν. <i>It is immoral not to speak the truth.</i>
οὐκ ἐξέβη. <i>He did not leave.</i>	τὸ μὴ δικαίως ἀπολέσαι. <i>An unjust sentence of death.</i>

199. WITH WISHES.

Mḗ is used with Wishes
(see 165).

WITH QUESTIONS.

200. *Οὐ*; (*nonne*?) expects the answer 'Yes.' *Μή*; (*num*?) expects the answer 'No.' *Οὐ* and *μή* interrogative are often associated and compounded with particles, *ἄρα*; *ἤ*; *οὖν*, etc.

ταῦτα οὐχὶ καλῶς λεγέ- ται; καλῶς. <i>Is not this well said? Yes.</i>	ἄρα μὴ ἱατρὸς βούλει εἶναι; μὰ Δί' οὐκ ἔγωγε. <i>You don't want to be a doctor? By Zeus, not I.</i>
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οὐ interrogative with the Future Indicative may be a Command:

οὐκ ἄξεθ' ὥς τάχιστα; <i>Lead(her) hence instantly.</i>	Deliberative Questions take <i>μή</i> ; <i>μή ἀποκρίνωμαι</i> ; <i>Must I not answer?</i>
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Μή AND Μὴ οὐ WITH THE INFINITIVE.

201. 1. After Verbs of *denying, doubting, hindering, forbidding, and avoiding* μή is used with the Infinitive, where in English there is no Negative.

ἀρνούμαι, κωλύω, ἀπιστῶ, ἀπαγορεύω, φυλάσσομαι, etc.

φῆς, ἢ καταρνέι μὴ δεδρακέναι τάδε ;

Dost thou confess, or deny that thou hast done this ?

ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν.

I forbid you to summon an assembly.

Obs. But μή is not seldom omitted.

2. When the above Verbs take a Negative or Quasi-Negative with them, μὴ οὐ is used with the Infinitive :

οὐ λήξω μὴ οὐ πᾶσι προφωνεῖν.

I will not cease to publish unto all.

τί ἐμποδὼν μὴ οὐχὶ ἀποθανεῖν ;

What hinders us from being put to death ?

Obs. Sometimes only μή is used, sometimes no negative at all.

Μὴ οὐ is also thus used where the Principal Sentence is not Negative in form, but expresses a negative idea :

αἰσχρόν ἐστι σοφίαν μὴ οὐχὶ πάντων κράτιστον φάναι.

It is immoral to assert that wisdom is not best of all things.

Μὴ οὐ WITH THE PARTICIPLE.

202. Μὴ οὐ are sometimes used *restrictively or conditionally* with a Participle after a Negative or Quasi-Negative Principal Sentence denoting what is *impossible* or *repugnant* :

οὐκ ἄρ' ἐστὶ φίλον οὐδὲν μὴ οὐκ ἀντιφιλοῦν.

Nothing then is friendly unless it returns friendship.

Μή AND μή οὖ WITH THE SUBJUNCTIVE.

- 203.** Μή with the Subjunctive denotes *anxiety, surmise, suspicion*, and may often be translated *perhaps* :

μή τοῦτο ἀληθές ᾔ.
Perhaps this may be true.

Μή οὖ exactly reverses the meaning :

μή οὖ τοῦτ' ἀληθές ᾔ.
Perhaps this is false.

Obs. The Indicative is sometimes graphically used instead of the Subjunctive.

ἀλλ' ἄρα μή οὐχ ὑπολαμβάνεις ;
Well, then, perhaps you do not suppose ?

Οὐ μή WITH THE SUBJUNCTIVE AND FUTURE INDICATIVE.

- 204.** 1. Οὐ μή with the Subjunctive (usually Aorist) is an emphatic future statement :

οὐ μή παύσωμαι φιλοσοφῶν.
Never will I give up philosophy.

2. οὐ μή with the Future Indicative, in any person but the second, has the same force :

οὐ σοι μή μεθέξομαί ποτε.
Assuredly I will never follow thee.

3. οὐ μή with the 2nd person singular of the Future Indicative is a strong negative command :

ποῖος Ζεὺς ; οὐ μή ληρήσεις ; οὐδ' ἔστι Ζεὺς.
Zeus indeed ! don't talk nonsense. There's no Zeus.

Sometimes οὐ in a second or third clause has to be supplied from the first clause :

οὐ μή προσοίσεις χεῖρα, μηδ' ἄψει πέπλων ;
Bring not thy hand nigh, and touch not my robes.

οὐ has to be supplied with μηδέ, which thus=καὶ οὐ μή ;

REPETITION OF NEGATIVES.

205. When a *Compound* Negative follows a Negative in the same clause the first Negative is strengthened and not cancelled :

ἀκούει δ' οὐδέν οὐδεὶς οὐδενός.

No one obeys anybody in anything.

Οὐ AND μή IN SUBORDINATE SENTENCES.

206. The rules have been given under each form of Sentence. They are here recapitulated.

Οὐ.	Μή.
Indirect Statement, with either { (a) Infinitive. (b) Participle. (c) ὅτι or ὡς.	Indirect Petition.
Indirect Question (unless Deliberative).	Deliberative Question.
All Definite Sentences.	All Indefinite Sentences.
Apodosis of a Conditional Clause.	Protasis of a Conditional Clause.
Temporal Sentences, de- noting Definite Time.	Temporal Sentences, de- noting Indefinite Time.
Concessive Sentences with καίπερ and Participle.	Concessive Sentences with ἐάν, εἰ καί, etc.
Consecutive Sentences with ὥστε and Indicative.	Consecutive Sentences with ὥστε and the Infinitive, and Restrictive Sentences.
Causal Sentences.	

ORATIO OBLIQUA.

- 207.** The difference between Direct Speech (Oratio Recta) and Indirect Speech (Oratio Obliqua) has been explained under the Indirect Statement (**116**, etc.).

Observe that the Graphic Construction is freely used in the Obliqua, and often alternates with the Strict Obliqua.

- 208.** A. The Principal Sentence of Oratio Obliqua must be an indirect Statement, Question, or Petition (*i.e.* a Substantial Sentence). The rules for these have been given in sections **116-124**.

Obs. 1. As in Latin, an Infinitive often introduces a new sentence without repeating a Principal Verb :

Ἄγεις τοὺς πρέσβεις εἰς Λακεδαίμονα ἐκέλευσεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτός.

Agis urged the envoys to go to Lacedaemon ; (explaining that) he himself was not competent.

Agis legatos ire iussit. Sibi quidem potestatem non esse.

In idiomatic English we similarly omit the Verb, and begin a new sentence after a full stop, making it look like Recta :

Agis urged the envoys to go to Lacedaemon. He himself was not competent.

Obs. 2. An Oblique Petition is expressed by the Infinitive (*see 124*) depending on a Verb of commanding, etc. (δέομαι, κελεύω, ἀξιώ). In a speech of Oratio Obliqua the Principal Verb is generally inserted before the Infinitive, *e.g.* ἡξίου τοίνυν πάντας ἑπεσθαι, *accordingly he called on them all to follow.* The Petition, in fact, often looks like an Indirect Statement.

For ἄν with the Infinitive, Optative, and Participle, *see 121.*

209. B. Subordinate Clauses in Oratio Obliqua are either Adverbial or Relative Sentences.

Observe that in these an Imperfect, Pluperfect, and Aorist Indicative of the Recta must be kept in the Indicative in the Obliqua.

The Protasis of a Conditional Clause is the Subordinate or Adverbial Sentence (the Apodosis being the Principal Sentence). If, therefore, we see what becomes of a Protasis in the Obliqua we shall see how to turn any Adverbial Sentence (*e.g.* with *ἐπειδή, πρίν, ὅπως*, etc.) from Recta to Obliqua.

- 210.** 1. Recta : $\epsilon\acute{\iota}$ ταῦτα ποιεῖς ἀδικεῖς
- Obliqua : ἔφη σε $\epsilon\acute{\iota}$ ταῦτα $\left\{ \begin{array}{l} \text{ποιοίης} \\ \text{ποιεῖς} \\ \text{(Graphic)} \end{array} \right\}$ ἀδικεῖν
- $\epsilon\lambda\epsilon\gamma\epsilon\nu$ ὅτι $\epsilon\acute{\iota}$ ταῦτα $\left\{ \begin{array}{l} \text{ποιοίης} \\ \text{ποιεῖς} \\ \text{(Graphic)} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{ἀδικοίης} \\ \text{ἀδικεῖς} \\ \text{(Graphic)} \end{array} \right\}$
2. Recta : $\eta\acute{\nu}$ ταῦτα ποιήσης ἀδικήσεις
- Obliqua : ἔφη σε $\left\{ \begin{array}{l} \epsilon\acute{\iota}$ ταῦτα ποιήσεις \\ $\eta\acute{\nu}$ ταῦτα ποιήσης \\ \text{(Graphic)} \end{array} \right\} $\left\{ \begin{array}{l} \text{ἀδικήσῃν} \\ \text{ἀδικήσῃν} \\ \text{(Graphic)} \end{array} \right\}$
- $\epsilon\lambda\epsilon\gamma\epsilon\nu$ ὅτι $\left\{ \begin{array}{l} \epsilon\acute{\iota}$ ταῦτα ποιήσεις \\ $\eta\acute{\nu}$ ταῦτα ποιήσης \\ \text{(Graphic)} \end{array} \right\} $\left\{ \begin{array}{l} \text{ἀδικήσοις} \\ \text{ἀδικήσεις} \\ \text{(Graphic)} \end{array} \right\}$
3. Recta : $\epsilon\acute{\iota}$ ταῦτα ἐποίησας ἡδίκησας ἄν
- Obliqua : ἔφη σε $\epsilon\acute{\iota}$ ταῦτα ἐποίησας ἀδικῆσαι ἄν
- $\epsilon\lambda\epsilon\gamma\epsilon\nu$ ὅτι $\epsilon\acute{\iota}$ ταῦτα ἐποίησας¹ $\left\{ \begin{array}{l} \text{ἀδικήσῃς ἄν} \\ \text{ἡδίκησας ἄν} \\ \text{(Graphic)} \end{array} \right\}$

¹ *ἐποίησας* of the Recta is not changed to the Optative : for *εἰ ποιήσῃς* would represent *ἦν* (ἔάν) *ποιήσης* or *εἰ ποιήσῃς* of a Recta, not *εἰ ἐποίησας*.

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